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ABSTRACT

This book presents English and Ponape versions of the stories, legends, and histories originally transcribed by anthropologists attached to the Thilenius South Sea Expedition of 1908-1910. The natives of the Marshall Islands in Micronesia who related these stories are identified, but the material is much older and represents the cultural heritage of the Ponapean nation which had been orally transmitted for centuries before. A new orthography is employed in describing the past wars, old gods, and building of ancient cities. Sample titles include The Origins of Ponape; Songs for the Paddle Dance; Story of the Great Gods; and The Coming of the Spanish Troops. A glossary of old Ponapean words is provided. (Author/KSM)

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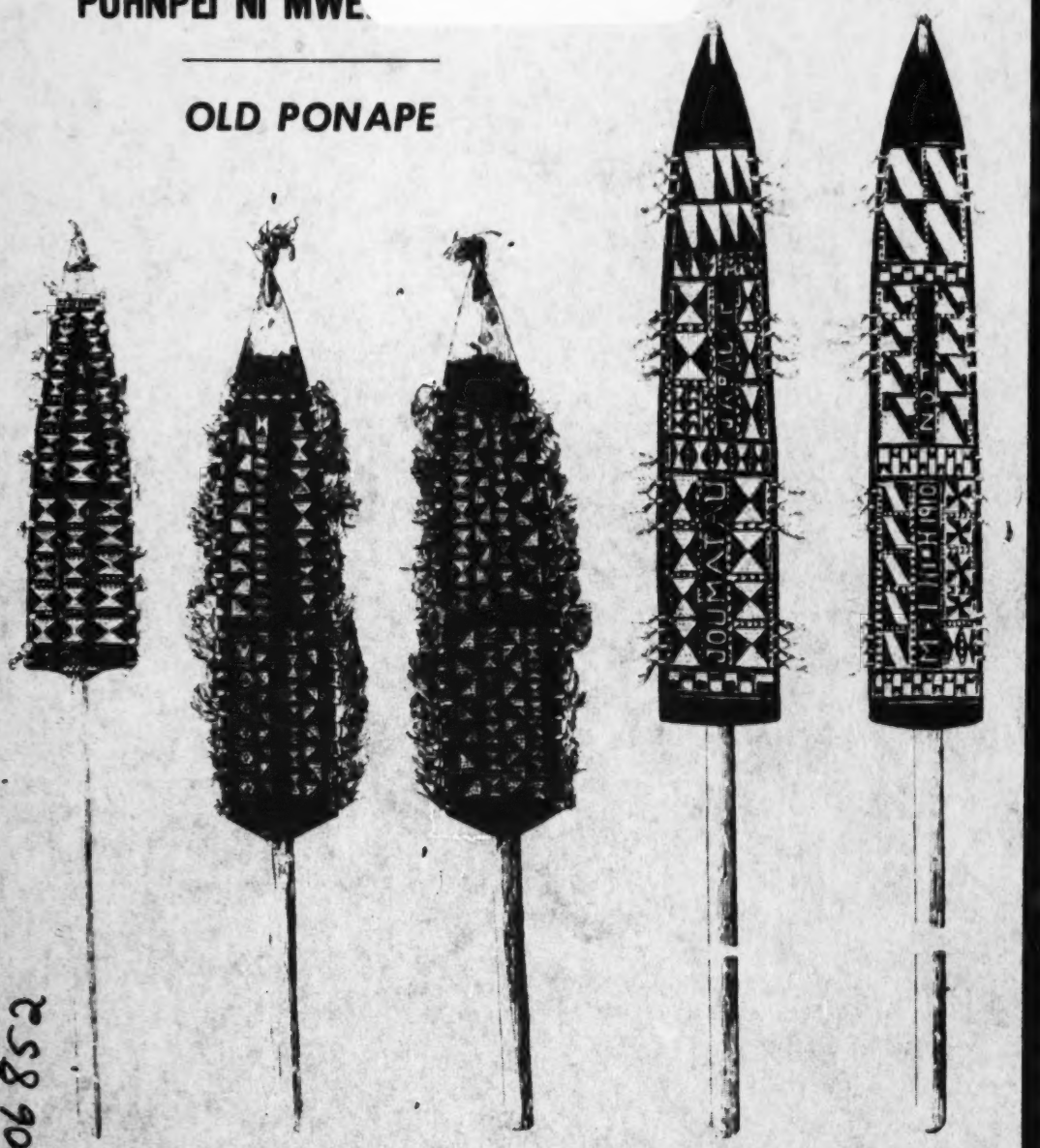
POHNPEI NI MWE

OLD PONAPE



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POHNPEI NI MWEHIN KAWA

OLD PONAPE

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LEPIN KETIHTIH RIAPWOAT SANG IRAIL MEHN MASHOKO NI TEPIN MEHN WAI:

... Eri kitail kin uhdiahl tohn nan sahpw akan arail loalepwei oh karakarahk ong pwehl. Irail pwehl. Re kin kousoan mpen pwehl. Re ese ngeilen pwehl, a pwehl pil ese wen pilen masarail. Ih irail me pwohn pwehl - pwho me kapwoh mwahwih al akan.

... Kitail me pwehl ah irail (Mehn Wai) me ahng. Rehtail wahn nan sahpw akan kin mah; rehrail rahtik en tuhke kan mi ahng. Kitail me kamaur kalewen tuhke kan; irail me kamaur teh kan. Atail pahn wel pilen pahn pwehl kan tangatang pah; pohn arail wahl ngilen moromor ngirngirsek powe. Kitail me pwehl; irail me ahng. (Kilel powe: Soun Soai riemen: Soulik en Sokene oh Nahnawa en Dolakapw).

KAWEHWEH PEN PWUHK WET. 1-2

POADOAPOAD EN TEPIN POHNPEI. 3-6

KOASOAI PEN SOKELEI, I. 6-7

KOASOAI PEN SOKELEI, II. 7-8

KOASOAI PEN POHNPEI. 9-12

KOASOAI PEN KAWA. 12-14

KOASOAI PEN LENGIAP OH KODON MEN. 14-16

KOASOAI PEN ENI SARAWIH KAN. 16-18

KAPAKAP OHNG ISIPAHU. 19

MWAR AKAN. 19-22

KOASOAI PEN NAHN SAPWE. 23-25

KOASOAI PEN LUHK, I. 26-27

KOASOAI PEN LUHK, II. 27-29

KOASOAI PEN LAPANGO EH KAPIKALA OHL EMEN. 30-32

KOASOAI PEN OHL EMEN ME ADANEKI PALI. 33-34

KOASOAI PEN SEILOAK EN SAU DELAUR. 34-37

KOASOAI PEN LIH ENI EMEN ADANEKI LIHSER. 38-39

KOASOAI PEN KEMISIK MEN. 39-41

KOASOAI PEN ROKUMW MEN. 41-42

KOASOAI PEN KITIK. 43-44

KOASOAI PEN WAHR TAKAI PWOAT. 45

KOASOAI PEN SOAHNGORO. 46

KOASOAI PEN LIPWEMARAM. 47-49

KOASOAI PEN KODON MEN. 49-52

KOASOAI PEN PWIDINGOU, PWIDINGAI, PWIDINGAIGAI. 52-56

KOASOAI PEN OHL RIEMEN ME KIN SASAIK ARA SARAWIH KAN. 57-58

KOASOAI PEN SOUNPAR. 59-61

KOASOAI PEN OHL EMEN ME PIRAPAHLA KESIK PWOAT. 62-63

KOASOAI PEN KILITEPW. 63-64

KOASOAI PEN MWOMWODISO EN PROTESTANT. 64-69

KOASOAI PEN TEPIN MWEHI EN MEHN SPEIN. 69-72

KOASOAI PEN MAHWEN EN NI MWEHI EN MEHN SPEIN. 72-82

REPOHT EN MAHWEN ME WIAHWI NI ANSOU WET NAN POHNPEI. 82-86

KAWEHEWH PEN LEPIN LOKAIAH KAN. 87

KAWEHWEH PEN PWUHK WET

Aramas me mwararail pahn kin sansalda nan pwungen "parentheses," irail me patohwan wiahda nan pwuhk wet koasoai de mahsen kan, poadoapoad akan, oh soai kan. Mepwukat koaros ntingidi nan mwein Sehmen nan pahr 1908-10.

Pil mie koasoai de mahsen tohto me wereisang mepwukat oh me kasalehda tiahk de wahu en wein Pohnpei ni eh kadakadaur kohdo ni lokaiahte nan erein pahr kei. Rahn wet aramas me soaiehda koasoai de mahsen kan, mwomwen patodohng rehtail sang wasa doh oh wehi ieu me kerenieng manokonokla: wehi me kehlki eh wiewia oh eh pwoson. Wiewia tohto oh ahd tohto nan pwuhk wet me sosohralahr, pwe ihs rahn wet me tamataman mahwen kan me wiawiheng mehn Spein de pil kokoudahn Kolonia? Ihs me tamataman en mehn Pohnpei Koht en mahs akan, Nahnsapwe oh Luhk?

Pwehki koasoai de mahsen pwukat eh wia en mehn Pohnpei eh sohso, se patohwan wiahdahte koasoaiohte de mahsenohte me tepisang irail mehn mahs akan. Oh se doadoahngki koasoandi en nting me pali en sukuhl kaweidada, oh se pil patohwan kaunopada wasa me lepin lokaia de mahsen kan en mahs mihe oh kileliki kisin usu tikitik. Pwe irail mehn likih kan me iang pato nan district wet oh nan Micro-

nesia en kak iang pereniki koasoai de mahsen pwukat, pali en Wai pil wiawihda ni imwilahn pwuhk wet.

Se men patohwan kalelehki pwuhk wet sukuhl kan oh aramas teikan oh se patohwan koapwoaroapwoarki me pein pwuhk wet pahn kasalehda katepe oh kaperenpe.

Kolonia, Dec. 13, 1972

Pensile Lawrence

Marty Rodrigues

Jim Vincent

John Rosario

Erwine Hadley

POADOAPOAD EN TEPIN POHNPEI

Dene nin tapio sohte eden wehi en Pohnpei kan, pwe Pohnpei pwon sohte eden ehu wehi kin mie. Eri tohn Pohnpei sohte nohn loaloakong, irail sohte ese lamalam koaros, irail sohte ese lamalam en ahnsou kan. Eri dene pwutak riemen kin kouson Sokehs, emen adaneki Sipe, ah emen adaneki Saupa. Eri dene ira kin mihmi ni sahpw-o ahpw kin medemedewe duwen ahnsou kan. Eri ira wiahda pei sarawi ehu ahpw kasarawihala oh wiahda pwuhng sarawi en sahpw oh wehi, oh ira me kaudok ohng eni kan, Nahn Sapwe oh eni pwulepwul en sahpw. Eri ihme kahdanekiher sahpw-o wehi en Sokehs. Eri ihme kahrehda ahnsou mielahr Pohnpei, aramas ahpw eselahr ahnsou en pwuhng en sahpw oh ahnsou en sohte pwuhng. Eri ih sarawi me adaneki Pwung en Sahpw. Eri ira ahpw lemeleme duwen Sokehs ah mwahuwong wia tepin wehi en Pohnpei. Eri ira ahpw wiahda ehu songen sarawi me adaneki Nahnisohnsapw, me konehng wiawi nansed kereniong ni oaroahr en sahpw. Eri ira ahpw wiahda likin Sokehs, eri ahpw sohte mwahuwong, pwehki likin Sokehs me ahng laud oh ilok laud, ahpw kin kamwauwihdier wahr kan. Eri ira ahpw lemeleme ira en rapahki ekis wasa mwahu. Eri ira ahpw pil kodohng likin Net, pwe en pil kapwaiada sarawi en Nahnisohnsapw. Eri me pil sohte konehng pwe e pil duwehte likin Sokehs. Eri ira ahpw pil kerada ni oaroahr en Net ahpw wiahda ehu

sarawi en wehi. Eri ira ahpw kahdanekiher wehi-o, Net. Eri ira ahpw pil deuluhl dohngehr Uh, pwe en pil wia sarawi ie. Eri likin Uh me pil suwed. Ira eri kerada pohn oaroahr oh pil wiahda ara sarawi oh kahdanekiher sahpw-o wehi en Uh. Eri ira ahpw pil deuluhl dohngehr Madolenihmw, me adaneki Sounahleng ni ahnsou-o. Eri ira ahpw lelehr Sounahleng oh wiahda sarawi en Nahn-isohnsapw ahpw pweida mwahi ie, pwehki nansed me mwahu oh ilok tikitik. Eri sarawi koaros me pil pweidahr ni sapwen Sounahleng oh pwutang-ko pil mwahukihda pwehki meh koaros kak en wiawi nansed oh nansapw. Eri ira ahpw kouson ie oh wiahda doadoahk laud. eri dene ira me wiahda koasokoasok laud kan koaros. Dene pei sarawi me wiahda nan wehi en Sokehs me ira wiahkidahr Nan Deuwas oh dekeh kan koaros. Dene ira kousonehr Sounahleng ahpw likiweriong ara pei sarawi en Sokehs ahpw pein pihr do takai laud kan oh ira ahpw wiahdahr koasokoasok kan. Eri ira ahpw kahdanekiher wehi en Madolenihmw, me weh-whki pesen kaun. Eri ira ahpw wiahda koasokoasok limei-sek oh kasarawihala koaros, sohte ekis wasa me ira soh kihong ede oh eh sarawi. Eri pwutang-ko me manaman kouwahlap pwehki ara likiwerihodo takai laud kan sang Sokehs, ahpw pein kohdo oh wiahda koasokoasok kaselel oh kalaimwun.

Mie ekei kisin sahpw-oko aramas ese ederail ah ekei sohte me ese ederail. Eri iet eden ekei:

1. Nan Molusei
2. Panason
3. Konterak
4. Deuwas
5. Palan
6. Tau
7. Usen Tau
8. Sapwawas
9. Peinior
10. Neiraut
11. Likiniangeir
12. Karian
13. Perarun
14. Pwilak
15. Peilapalap
16. Pereina
17. Usenpei
18. Tapau
19. Peikapw
20. Sorong
21. Pelakap
22. Peinmwiok
23. Idehd
24. Kalapwal
25. Pahnkedira
26. Nihkonok
27. Uatsau
28. Petipeti
29. Pohnkeimw
30. Pahnwi
31. Pohnkeimwpaiei
32. Kapinot
33. Lemenkau
34. Sapatir
35. Imwinmap
36. Pwilel
37. Peitikap

Eri ih ekei eden Madolenihmw met. Eri mwurin sarawi koaros ah wiawiher, tohn Pohnpei ahpw eselahr ia ahnsou kan, oh loaloakong kilahr lamalam koaros. Eri meh koaros me mwahuwer oh pweidahr Madolenihmw oh Sokehs oh Net.

Eri dene ohl emen me kin mi nan wehi en Madolenihmw me adaneki Lempwei Sapal. Dene mehn Madolenihmw sohte nohn poakepoake, pwe me lemei oh tiahk suwed. Eri rahn ehu irail ahpw pokonpene, pwe en kemehla. Irail ahpw pwakih oh isehn long Nan Deuwas, pwe en lohdi ie. Eri ihme pidolong ahpw sohte wasa en pil kohla ie, pwe irail pinahlahr ewen kehl-o. Eri ohl-o me manaman oh kehlail, ahpw ale elep lepin takai kihsang ahpw pidohi oh sopohla oh kohlahng Kitti, ahpw wiahda ekei koasokoasok mihmi nan Dohl en Kitti, pwe en kin katamaneki wehi en Madolenihmw, pwe e kin poakoahng wehi en Madolenihmw ahpw sohte kak en pwurodohng ie, ahpw wiahda ekei koasokoasok oh kihong ede Madolenihmw, pwe en katamaneki wehi en Madolenihmw.

(L. Kehoe, Rohi en Kitti)

Part I

KOASOAI PEN SOKELEI

Dene sokelei ehu songen eni tohrohr me tikitik. Dene e tepisang Yap ahpw kodohng Pohnpei. Ihr eri kouson nan Wene. Eri re ahpw kin pokopokon nan Wene. Eri re ahpw rongada me sahpw ehu mie me adaneki Puesia. Ihr eri inoukipene ren kodohn kouson ie, pwehki re mwahuki eden sahpw-o. Eri ekei ihr me kodohng Puesia, ah ekei mihmi te Oloapoal, pwehki re wia kamatipw ie. Dene Soukise ahpw mwakarada ahpw kasare irail sang

Oloapoal, pwehki irail kawehla ah lumwuhmw en sakau, pwe irail ngisingi oh katakatairong, ihme kahrehda ah engiengdahr pahrail ahpw kohla kasuk irail. Eri ihr koaros ahpw mweselda nih pwong oh isikada ahr ser tohto kei. Re ahpw kohdawei nin nahna ahpw dene inenwohng Palikir, ahpw keredi ie kohwei nan madau. Ah dene me tohto me pil mihmi Pohnpei ahnsou wet. Ah dene ekei ihr me kohsang Palikir-ko me pwurodo mwohndiong Pehleng.

Dene songen eni wet me suwed pwe re kin dilieng nan aramas ahpw kemehla.

KOASOAI PEN SOKELEI

Part II

Iet duwen ahr tepidohng Pohnpei keilahnaio, sohte me kilang, ah se rongete. Dene re kohdohsang Yap ahpw kohdo ihda ni wehi en Kitti. Dene re kohdo kouson nan Wene ni sahpw ehu me adaneki Rehntu. Dene deurail wasa sarawi mie, me adaneki Pahnkedira.

Eri iet duwen mwomwerail. Irail duwehte aramas, ah re ahpw tikitiksang oh mwotomwotsang oh dene re pil ngil mwahu. Eri re ahpw kaparaparada kouwahlap oh kousondiong Rehntu oh Oloapoal oh Nateuta. Dene iei wasa me irail kin kamakamadipw ie ahnsou koaros. Ah pil ekis wasa mi Oloapoal me adaneki Pahnupot.

Dene re kin kouson pahn pwehl. Aramas kin alialu

pohn pwehl ahpw kin rongorong ahr wie mwoaroamwoaroang pahn pwehl. Eri dene rahn ehu sokelei me mi Oloapoal-ko ahpw kamadipw, ihr eri pirapahla sapwelimen Soukise kehp en eir, eri kanengehki ahr kamadipw. Eri Soukise ahpw engiengkihda ahpw ketila kasuk ihr. Eri sokelei koaruhsie ahpw masepwehkada ihr eri lipada.

Re ahpw mweselda nih pwong ahpw weidla Pahn Ais, re alu wiahda warawar pwoat mihmi te lel rahn wet. Eri dene ni ahr kokohwei, ekei ihr ahpw mwohndiong Puesia, ah me tohto me deuluhl wei kousondiong Awak. Dene ihme wiahda pokon ehu, me adaneki Mwomwohd en Awak. Dene koaruhsie kin mwohd lempahntamw sallahsang dihd, ah sohte me kin aririh irail. Eri dene re ahpw kaparapar peseng audehdi wehi en Pohnpei koaros. Ah dene me tohto ahr pil kaparapar nan wehi en Wene. Dene re kin alialu seli nan pillap akan oh re pil kin alialu pahn keteu. Dene re kin tuhwong aramas oh dilieng lole oh kak kemehla. Ma re kin pidok peseng aramas emen ah dene ekei aramas pahn kohdo winahnih oh kiheng wini ah re ahpw pahn pidohisang rehn aramas. Eri aramas ahpw pahn kehlailada.

(Lahp en Wene oh Nohs en Kitti)

KOASOAI PEN POHNPEI

Duwen ni ahnsou mering ni mwein ekei Nahnmwarki me sepwildahr mwurin Isohkelekel. Eri irail me kin wia soangen kaudok tohto. Irail kin kaudok ohng mwahmw, tuhke, oh takai. Iet ehu soangen sarawi me mehn Madolenihmw kin wia me irail kihong ede pwongin sapwarail; irail kin lemehiong me ma pwongin sahpw pahn solahr wiawi ah Pohnpei pahn ohla. Eri irail me kin pokon pene ekei aramas me adaneki Samworo. Eri irail kin kohong nan wasa rir wasahn sarawi me adaneki Lihl. Eri irail me tapiada sarawi ohng takai lau pwohng welipwong ah irail ahpw pwurala ohng ekei wasa oh kaudok ohng emen mwahmw en nansed me adaneki Nahn Samwohl. Eri iet duwen arail kin kaudok ohng Nahn Samwohl; irail kin saikedi wehi oh kaunopada lau lel ahnsoun kaudok ohng Nahn Samwohl. Eri irail me wahdo wehi ahpw kemehla oh umwun oh wahla ekis rehn Nahn Samwohl mwohn arail pahn kang wehi-o.

Eri Nahn Samwohl lau kangehr ah irail ahpw pahn nehk wehi-o oh kang. Eri ihduwehn arail wauneki Nahn Samwohl, pwe irail sohte pahn tungoale mahs mwohn Nahn Samwohl eh lau tungoale.

Ni ahnsou me ekei mehn Wai me kousonehr Pohnpei pwehki sohp tohto me kin pwarodo. Mehn Pohnpei me

sohte pwoson mehn Wai pwe irail kin lemehiong me mehn Wai me pweipwei oh irail kihong eden mehn Wai eni aramas. Eri e lau lel mwehi en emen Nahnmwarki me sepwildahr me adaneki: Luhk en Kesik. Eri ih me uhd kaunla ahpw kehlail ohng wia kaudok ohng Nahn Sapwe oh pil kaudok en pwongin sahpw.

Eri pahdre men me pil pwarodo Pohnpei pwe re pil kapwaiada lamalam en mwomwohdiso en Kahdilik. Eri Nahnmwarki me kahng pwoson. Eri pahdre me kouson nin deke en Madolenihmw me adaneki Na. Eri pahdre me kouson Na rehn mwohnsapw me mwareneki Wasahi oh Luhk en Kidau. Eri pahdre me kin padahkihong irail duwen lamalam en Koht. Eri irail ahpw kin kouruhrki oh ketihtihki me irail ese mwohnsapw lapalap en nanleng Nahn Sapwe ah sohte emen pil mie. Eri en pahdre ah padahk me sohte pweida, pwe irail sohte pwoson. Eri pahdre me kousonehr rehrail ni ahnsou reirei. Eri irail me kadek ohng pahdre, pil kin apwalih lau lelehr pahdre eh lumwuhmwdahr oh sipallahr. Eri irail me sarepedi oh kelepene ni deke en Na.

Eri Nahnmwarki Luhk en Kesik me pil moamoaur ahpw sohte insonohki mehn Wai lau lel oapwoat sohp me pwarodo sang Wai. Sohp en saik roahs. Eri sohp-o poudek nan kepidau en Madolenihmw me adaneki Pahndiein Uh. Eri lau lel ahnsou me ahng suwedlahr, sohp-o ahpw kousonehr lau

lel ahnsou en rahk pwe ih ahnsou me ahng kin mwahu ong pwurowei sang nan kepidau. Eri e lel ehr ahnsou en ahng eh mwahu, sohp-o ahpw mwesel oh lelehr likin kepidau. Eri ahng suwed me pil pwarodo ahpw lelehr sohp-o oh kihong pohn lik nan pwuki laud sohp-o ahpw serada. Eri kapdin en sohp-o oh iengeh kan ahpw dakehda pwoht oh kohlong nan sapw nin deke ehu me adaneki Nahpali. Irail pil wahda arail kepweh kan, serek ape oh wahlong nin deke-o. Eri kapdin me kouson Nahpali. Eri Nahnmwarki me kohla ahpw koliata* arail kepweh kan; eri kapdin me kapwung ohng irail en dehr ale ah kepweh kan. Eri Nahnmwarki me mwakarada oh isikada sohp-o oh kemehla kapdin oh iengeh kan.

Eri kapdin melahr oh iang ekei ienge ah ekei me luhwehdi sohte kamakamala. Eri sohp silipwoat me pil kohdo ahpw mahweniong mehn Madolenihmw. Eri Nahnmwarki oh iengeh kan me sopohla. Eri Nahnmwarki me tangala Wene ah rie Nahnawa me tangala Mand. Eri mehn Wene me kasikihdi Nahnmwarki oh wahla nin sohp. Ah kapdin kadarala pwoht oh ale Nahnawa oh wahdo. Re ahpw kihong sahl ni tepin were oh langahda ni kehu en sohp-o oh lau mehla. Eri mehn Wai-ko me kasapwilada Luhk en Kideu en uhd Nahnmwarki. Eri Pohnpei me rotorotete ni ahnsou-o oh lau lelehr ehu soumwahu laud me lel Pohnpei; soumwahu me adaneki kilitopw, me kemehla aramas tohto oh Nahnmwarki

Luhk en Kideu me pil iangehr mehla. Eri emen Nahnmwarki me sepwildahr me adaneki Luhk en Mwei Uh. Eri ahnsou-o Pohnpei marainlahr pwe ohl emen me kohdo sang Amerika me adaneki Toahkte Kulik (Dr. Gulick). Eri ihme kihsang-ehr sarawi mwahl en Pohnpei koaros.

(L. Kehoe, Rohi en Kitti)

KOASOAI PEN KAWA

Iet duwen mehn Pohnpei mahs. Irail pil wiahda ekei songen doadoahk. Lih akan kin wiahda likou. Re kin wiahkihda kilin tuhke rioapwoat. Oapwoat adaneki nih, ah oapwoat adaneki mahi. Irail wiahkihda likou tuhke rioapwoat et ihr kihong ede meimei. Eri ihme lih akan kin likouki mahs-o. Iet en ohl akan arail doadoahk. Wiahda ihmw oh pil mwatihada sahpw. Eri sohte neirail naip. Irail kin wiahki naip songen pohn menihke en nansed ehu, adaneki lipwei. Oh irail pil kin wiahda wahr. Eri pil sohte arail sile. Irail kin wiahki sile mehkot me kin mihmi nansed, me adaneki peiniki, ihme irail kin wiahkihda wahr akan. Irail sohte kin nahroke mehkot sang rehn mehn Wai kan pwe ihte kepwe me irail kin mwahuki sile, eri mie neirail me irail kin wiahda. Ah lih akan kin wiahda pein arail likou. Oh irail sohte mwahuki kepwe tohto. Ihte mehn wiahda kanarail mwenge oh pil arail

likou. Ihte me irail kin mwahuki mwonn dipwisou koaros.

Ketieu pil mehkot, me adaneki pai rehrail, ihme irail kin mahwenki nan pwungarail, pwehki irail kin mwahuki imwintihti, sohte limpoakpene pwehki arail lamalam rotorot mahs Pohnpei.

Mie aramas me kehlail kouwahlap Pohnpei mahs. Irail kak pwekada mehkot me toutouki paun kid. Songen aramas pwukat me adaneki Kauna. Irail me kalaimwun oh pil reirei kouwahlap. Ihme irail kehlailki.

Eri rahn ehu songen aramas et meh riemen ahpw doadoahk pene. Eden emen Saumenkepinpil ah emen adaneki Uarikitam. Ira men wiahda dohl ehu me ileile. Eri rahn ehu ira ahpw doadoahk pene. Eri Saumenkepinpil ahpw kahngohdiong Uarikitam. Pwehki ah doadoahk me kehlail kouwahlap. Eri rahn ehu Uarikitam ahpw kohla wendi oh meirla. Eri mehteio ahpw ale ehu takai oh kihong nan kisiniei lau karakar kouwahlap. Ahpw ale takai-o kihong nan kepin weren Uarikitam-o ahpw kemehkihla. Eri ahpw wiahda sahpw ehu me adaneki Kahmar. Sahpw-o mihmi nan wehi en Net. Eri ara doadoahk ahpw pil dukidier, pwehki ara peirinpene oh imwintihti pene.

Dene mie songen aramas ekei pil mi Pohnpei mahs. Songen aramas pwukat me soahng tohrohr. Pwe irail rasohng enih kan, pwehki arail koasoai me pil manaman.

Irail duwehte soukohp akan. Irail kin kohpada ahnsou me melimel pahn kohdo. Irail kin kairehki aramas koaros duwen me pahn kohdo. Eri aramas akan ahpw kin onopada duwen imwarail kan mwohn ahng laud pahn kohdo. Ah lau lel ni ahng lapala. Koaros me pil kin paiamwahu, pwehki arail kin onopada deurail wasa mwahu kan. Aramas pwukat koasoai manaman, pwe ma irail pil kin mwakar pahn aramas, irail pil kin kihda ahng oh kawehla kepwe en sahpw koaros. Eri ma songen irair wet kin pwarada. Aramas akan kin pitipite ale arail sakau oh alu rehn soukohp akan. Ahpw kin mwadang mwahudahr pwehki arail kapakap kin mie mene, pwe dene irail kin kapakap ohng Luhk. Luhk ohl manaman sang nin sapwen kawa ahpw deudeuda. Eri songen aramas pwukat solahr ngeder ni sapwen Pohnpei ahnsou wet, irail rosalahr. Mie me mihmi lau lel met. Pil mie me mihmi ni sahpw ehu, me adaneki Salapwuk. Songen aramas akat adaneki Sau Rakim.

(L. Kehoe, Rohi en Kitti)

KOASOAI PEN LENGIAP OH KODON MEN

Lengiap kin mihmi sahpw ehu. Eri dene pwihn en kawa ehu ahpw kin pwurepwure sapwen Lengiap, pwe ren dake were wahr ehu, pwe ren laideki. Eri iet duwen ahr kin kohla pwekedi weren Lengiap. Ni ahr kin pwekada

wahr-o re kin kokouliong, re kin nda:

"Pwekipwekda weren Lengiap pwe ede sasair
wasa. Pwekipwek nansed."

Eri re ahpw kin kerada, mwohndi pohn wahr-o re ahpw kin pil koul:

"Padil kasa padil dam.
Ilihl pelpel, sei wei wahr."

Eri re ahpw kin seiwei lel nan paina. Ihr eri kin duhpeseng emen kin wahte emen mwahmw pwurodo. Eri re ahpw kin keradahng pohn wahr-o, oh pil pwuroahng koulki ahr koul en sei-o. Eri re ahpw kin sei te lel nan sapw. Re ahpw pil kin pwekada wahr-o oh pil kokouliong:

"Pwekipwekdah weren Lengiapap, pwe ede sasair
wasa. Pwekipwek nan sapw."

Eri dene ni ahr kin kohweisang ni wahr-o re kin wahda mwahmw-ko. Ah re kidiong en Lengiap kopwou en lipwei ehu. Eri re ahpw lel ong ni imwarail-ko.

Dene Lengiap ahpw kohdi mwurin ahr samwalahr ahpw diarada me irail dake were wahr-o. Eri dene ih eri wiahiong pasapas ehu pahn parap en wahr-o. Ih eri kihong loale sahl oapwoat oh takai ehu oh sewi ehu. Eri ni menseng en lakapw ahpw kohdi wendiong nan pasapas-o pahn parap-o. Eri dene pwihn en kawa-o ahpw pil kohdo. Eri ni arail lel ni wahr-o. Re ahpw nedada pwohn Lengiap. Emen irail ahpw nda: "pwohn arem." Ihr eri

pil pwekada wahr-o oh pil kouliong. Re ahpw pil kerada pohn wahr-o, re ahpw pil koul mwohn arail tepida sei.

Re ahpw sei lel ni painahu ihr pil duhpeseng rahpw pil saikedi mwahmw oh pil pwarada ihr pil saikada kopwou en lipwei ehu pil kihdiong nan wahr-o. Eri dene ni arail mweselda, Lengiap ahpw pirehiong takai-o ni sahl-o, ahpw kesehdiong nansed. Ihr eri sei. Nin doken arail mi limwahn iak, dene sahl-o ahpw teng. Eri wahr-o ahpw pil pwureilahng ni painahu. Ihr eri pil pwuroahng pwureilahng wasahute. Eri re ahpw pil wiewia soahngo lau lel wasa rahn. Lengiap eri lapwahda sahl-o. Ih eri pirehdi emen irail ni wahr-o. Eri ni arail lel ni oaroahr-o ahpw pouhk nah sewi-o. Eri re ahpw masakada oh pihrpeseng. Emen irail ahpw sohte kak pihr, pwe Lengiap pirehdiong ih ni wahr-o. Lengiap eri kemehla ahpw ale mwahmw koaros wahla ohng ni imwehu.

(Kaniki en Saumwei)

KOASOAI PEN ENI SARAWIH KAN

Nahn iet eni me irail kin kaukaudoakiong Pohnpei. Mehn Pohnpei kin lamalam ohng Nahn Sapwe. Dene Nahn Sapwe eni laud kauwahlap. Ma dene Nahn Sapwe solahr pahn lokaia, ah Pohnpei pahn ohla. Mahs-o ni ahnsou

mering ma Nahn Sapwe solahr lokaia, ah irail pahn masepwehkada ahpw alu rehn Nahn Sapwe, pwe en pil pwuroahng lokaia. Irail kin wahdo sakau laud sukusuk ahpw kapakap kihong Nahn Sapwe. Eri ma Nahn Sapwe pil pwuroahng lokaia, ah irail pahn perenda pwe Pohnpei sohte pahn ohla. Irail lemelemehiong me Nahn Sapwe me eni tohto. Iet duwen arail lamalam. Dene Luhk Nahn Sapwe me laud, ah Nahluhk en Sounpwong me tiksang, ah Nahluhk en Moar me pil tiksang. Dene irail silimen me lapalap nanleng.

Eri iet eni kei me irail kihong ede. Enih wos, eni en pah: Isosau, Isolempwei, Isokaniki, Isonanmonsir, Dau Katau, Nahnpwutak oh Isipahu, irail pwukat kin kouson ni sahpw dekeh kan. Ah Nahnsahu en Sed kin kouson nansed. Ah iet eni me irail kihong ede eni en pahn takai, pwe irail wie aramas mahs, ah ngenirail me wiahda eni en pahn takai. Iet ederail: Luhk Olopot, Isohkelekel oh Luhk en Leng.

Mehn Pohnpei mahs re sohte kin kang mwahmw kalaimwun oh mahn ape oh wehi, pwe mwohnsapw akan pahn mwakar ah pahn kapakap ohng eni lapalap akan, pwe en kemehla aramas, me kang mwahmw laud. Ah ma aramas emen soumwahudahr, irail pahn kasauwih seli, pwe ren ese me kahrehda arail soumwahu. Eri re kin kasauwihki tehn tuhkeh kan, ahpw pahn nda kahrepen ahr soumwahu.

Eri ma eni me kin mwakar ah re pahn kemehla pwihk laud oh wahdo sakau laud, aluhki oh kapakap kihong enih kan. Ah aramas me soumwahu pahn kehlailda de mehla.

WASAHI EN KITTI

KAPAKAP OHNG ISIPAHU

Iet koanoat Isipahu, ah iet pweniou Likend Pweipei.

Kumwa ketin kaileile, pwe sen keikeiruh pahn limamwa.

Kumwa ketin dadahur kin kit pangapang en Soahngoro oh Likend Pweipei.

Eri kumwa ketin irehweisang kit kaupen sampah kan oh soumwahu suwed kan.

Eri iet kaudok en Isipahu ehu:

Ei saladak*, saladak

ei seiloak, seiloak

likin perou*, nan perou

MWAR AKAN

(El en Sohpeidi)

Pali en Nahnmwarki	Pali en Lie Likend
1. Nahnmwarki	Nahn Alek (Likend)
Kitti: Soukise; Rohsa	
Uh : Isipahu	
Madolenihmw: Isipahu; Soahngoro; Wasa Lapalap	

11.	Nahn Pohnpei	Ked Pohnpei
12.	Kaniki en Madolenihmw	Kanipei en Madolenihmw
13.	Kaniki Ririn	Kanipei en Ririn
14.	Soulik en Madolenihmw	Kedinlik en Madolenihmw

Elen Sohpeidi en Sokehs

1.	Wasahi	Nahn Nep (Nahli Pwutak)
2.	Dauk	Nahnte
3.	Nahniahu	Nahliahu
4.	Nahn Madau en Oare	Nahn Kedin Oare
5.	Noahs	Nahnado
6.	Lahp en Madau	Lampein
7.	Nahnpei en Sokehs	Nahn Pweipei
8.	Mwarekehtik	Nahn Kar
9.	Nahlik Lapalap	Nahlikiei Lapalap
10.	Oaren Pwutak	Lioaren Pwutak
11.	Kaniki en Ririn	Kanipei en Ririn
12.	Lahp en Ririn	Lampein en Ririn

Pali en Nahniken

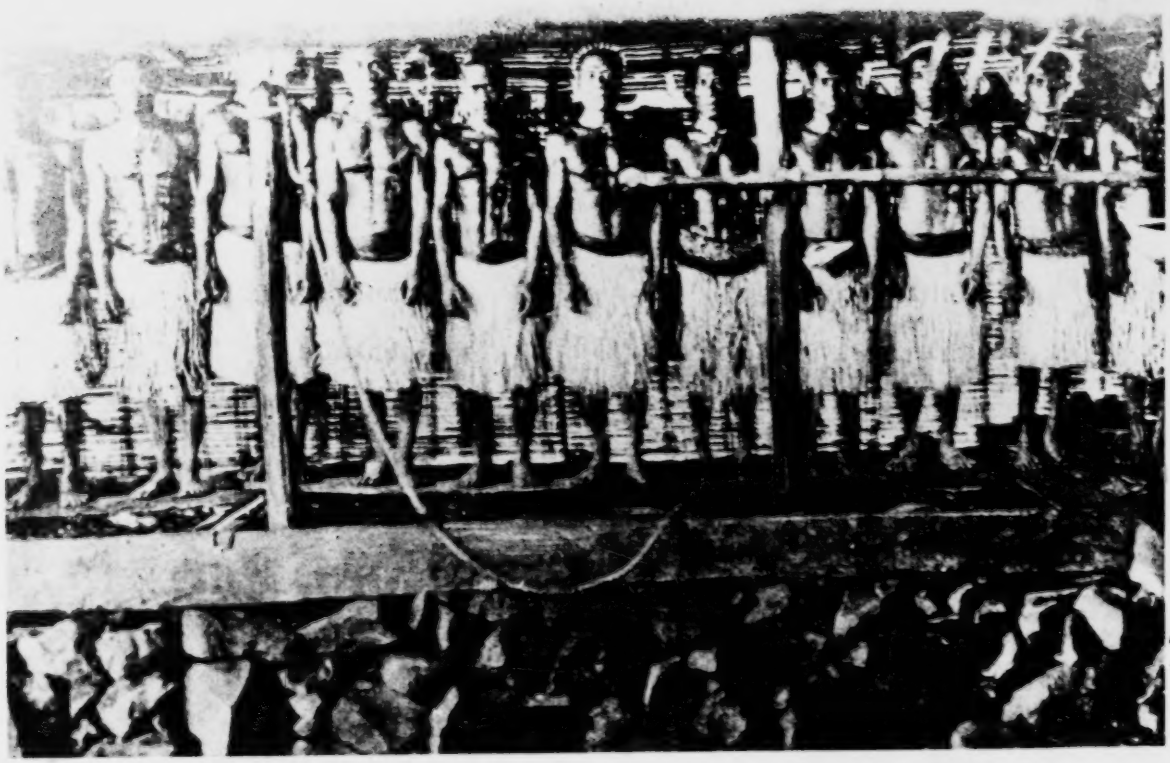
1.	Nahniken	Nahnikeniei
2.	Soulik en Soledi	Kedinlik en Soledi
3.	Nahlaimw	Nahn Kulai
4.	Nahnapas	Nahnapas Pei
5.	Kiroulikihak	Liemlikihak

2.	Wasahi (Nahn Pwutak)	Nahn Nep (Nahli Pwutak)
3.	Dauk (Nahn Niau)	Nahnte (Nahli Pwutak)
4.	Noahs (Nahn No)	Nahnado (Nahno Pei)
5.	Nahnawa	Nahleio
6.	Nahnpei	Nahnpweipei
7.	Nahnkerou	Nahli Kirou
8.	Nahlik	Nahli Kiei
9.	Nahnihd	Nahnidipei
10.	Lempwei	Pweipei
11.	Saudel	Kedindel
12.	Oundol (Iso de Maing)	Li Oundol e Ririn
13.	Mwarekehtik	Nahnkar
14.	Nahntu	Nahntuhpei

Pali en Nahniken

1.	Nahniken	Nahnikeniei
2.	Nahlaimw (Iso Nahleng)	Nahnkalai
3.	Nahnapas	Nahnapas Pei
4.	Nahnsahu Ririn	Nahlisahu Ririn
5.	Nahn Madau en Idehd	Nahn Kedin Idehd
6.	Lepen Ririn	Lampehin Ririn
7.	Souwel Lapalap	Emin a Lau
8.	Ou Ririn	Liou Ririn
9.	Ohun Pohnpei	Liohun Pohnpei
10.	Ohun Madolenihmw	Liohun Madolenihmw

6.	Nahnikiei	Likeien
7.	Souwel Lapalap	Emin a Lau
8.	Soulik en Sokehs	Kedinlik en Sokehs
9.	Kuloap	Kedinkapw
10.	Oaren Maka	Lioaren Maka
11.	Kirou en Doletik	Liemin en Doletik
12.	Sou Maka	Kedin Maka



OHL AKAN KAUNOPADAHR KALEK, PALIKIR

KOASOAI PEN NAHN SAPWE

Dene Nahn Sapwe me mwemweit seli sapwe mahs-o. Eri dene ih ahpw pwarodohr Pahnkedira, pwe en uhdiahl duwen sahpw-o. Eri me pil mahsahs pwehki Sau Deleur me mwatihadahr. Eri Nahn Sapwe pil pwarodohngehr Pahnkedira, eri Sau Deleur me lemei oh soakon kouwahlap, ahpw salidier Nahn Sapwe oh poudekihdi ni kehndake en imwe, pwe en mehla. Eri Nahn Sapwe ahpw weriwer lau kereniong mehla. Ohl emen, ahpw mihmi sapwe oh rong Nahn Sapwe ah

NAN MADOL

wie werwer. Ohl-o adaneki Isipahu. Ih eri pwonopwon-kihda wasa me Nahn Sapwe kohsangie, pwehki ah werwer Pahnkedira. Eri ih kohla kalelapak ahpw diarada Nahn Sapwe ah seldier oh kereniong mehla. Ih eri lapwahda oh ale Nahn Sapwe wahla ni kisin dekeh kis, me irail kihong ede, Pik en Nahn Sapwe. Isipahu ahpw pwilikihdiongehr Nahn Sapwe wasahu, pwe e kereniong mehla. Eri Nahn Sapwe ahpw sonohn wasahu. Eri weid laud ahpw kohdo kapehla nan madau. Eri mwahmw men me adaneki Sawi me pil iangih oh sewese ih, pwehki ah pahn kihrila. Eri Sawi-o ahpw sewesewese lau ih pil pwangadahr oh pil pahn kihrila ah emen mwahmw me adaneki Dahk, ihme pil kohla ahpw uhd sewese Nahn Sapwe. Ahpw ale Nahn Sapwe oh dik kilahng ehu sahpw, me adaneki Gatau*. Eri Nahn Sapwe ahpw lelehr Gatau, ahpw idek rehn tohn sahpw-o ma solahr luh-wen sawi lih moamoaur. Ihr eri kairehki me mehte men me luwe, ahpw e likeilapalahr. Eri ih ahpw ketihtiki irail en wahdo. Ihr eri wahdo. Eden lih-o, Liapas. Eri Nahn Sapwe ahpw idek rehn Liapas: "Solahr seri rehmw?"

Eri lih-o ahpw sapeng ahpw ketihtiki: "So maing, pwehki I likeilapalahr." Eri Nahn Sapwe ahpw ketihtihkihong lih-o: "Kowe pahn wiahda emen seri ohl, pwe en kolahn ikih-ie Pohnpei, pwe I pitidohsang kampei." Ih eri padikalahng lih-o peren ehu. Eri lih-o ahpw mwisihrerki, eri ahpw

liseiandahr. Eri Nahn Sapwe ahpw pil pwurala nanleng.

Eri lih-o ahpw neitikier oh wiahda seri ohl emen. Eri ih kihong ede Isohkelekel. Eri seri-o ahpw kekeirda lau laudla. Ih eri kapokonepene ienge pwutak tohto. Ihr eri wiahda wahr tohto, ahpw kin kokohseli nan madau, pwe en laid. Songen laid me adaneki epiep. Eri ihr ahpw kokohseli nan madau oh diaradahr Pohnpei. Ihr eri pei-pei seli likin Pohnpei lau esehier tiahk en Pohnpei. Eri ihr ahpw pwurala. Eri Isohkelekel ahpw inoukihda irail en wiahda oapwoat wahr me laud. Eri iengehkan kin sehse mehnda wahr-o, pwe Isohkelekel sohte kin kairehkin irail, me e kin lemeleme. Eri irail ahpw koadoahkiher wahr-o lau pwohng welipwong. Eri wahr-o ahpw nekier. Eri irail ahpw mweselier. Irail meh siliakan silimen. Ih tohtohn aramas me dake wahr-o. Eri irail ahpw samwodohr oh lelehr Pohnpei. Irail ahpw kohdo mahweniong Sau Deleur oh kale-wehdi oh sapwenkilahr Madolenihmw. Eri ahpw solahr emen Sau Deleur mie mwuhr. Eri ih kedeudok en Isohkelekel me adaneki, Dipw en Pahnmei, me kin wia Nahnmwarki en Madol-ihmw.

(L. Kehoe, Rohi en Kitti)

KOASOAI PEN LUHK

(Part I)

Nan tepin kawahu ohl emen kin mi sahpw ehu me adaneki Saladak. Eden ohl-o Witenekar, ahpw kin kapakap ohng Luhk ni ahnsou koaros oh pil kin meirongkihong mwohn ah kepwe koaros sang ni ah mwahnakapw lau lel ah ohl laudlahr solahr kilang wasa oh pil solahr kak alu. Eri ah kapakap me pweidahr rehn Luhk, pwehki ah kin waun-eki mwohn kepwe koaros. Eri kedekedeo lau rahn ehu, Luhk ahpw ripahkihdo pwe e men kilang. Eri ahpw kohdo tuhwong ih ah mwomwohd nan imwe. Eri Luhk ahpw mweker likin ihmw-o. Ahpw mi nan ihmw-o rong en Luhk mwand ahpw idek: "Ihs kowe?" Luhk ahpw sapeng ndahda: "Ngehi." Eri Witenekar ahpw nda: "Kowe Luhk?" Ahpw sapeng nda: "Ehi." Eri ohl-o ahpw nda: "Mehnda ke sohte mwadang kohdo. I lau ohl laudla?" Eri Luhk ahpw wahda duwehte kisin seri pwe ah solahr kak alu, oh pwehki ah ohl laudlahr oh pil solahr kilang wasa. Ira ahpw sapal kohdahla nan Madolenihmw nan wel. Eri me pil doh kouwahlap. Ira ahpw lel sahpw ehu me adaneki Dolopwail. Eri ira ahpw kohla ni oaroahr ehu me adaneki Peisang. Ira ahpw kerediong nansed. Ira ahpw kowohng nan madau, oh ira ahpw lel sahpw ehu me adaneki Eir. Ira ahpw mwohndihe. Eri ni ahnsou me ira lel sahpw-o Witenekar ahpw pil pwur-oahng ni ah mwahnakapw, kakaohng alu oh pil kilangada wasa.

Eri ni ah pwuroahngehr ni ah mwahnakapw kili koaros ahpw sarasang ahpw wialahr ehu kihl kapw kilin pahn nehkan pil pwopwisang. Eri Luhk ahpw ale kohla sarepedi. Ahpw osada wiahda sakau. Ohl-o ahpw perenda kouwahlap. Eri Luhk ahpw pil ale oh ira koaros pil samwalahr nanleng. Eri Witenekar ahpw pil mweisang ni sampah.

(L. Kehoe, Rohi en Kitti)

KOASOAI PEN LUHK

(Part II)

Dene lih emen me kin me Pohnpei mahs. Dene lih-o kin kohsang Madolenihmw nin takai ehu me adaneki Mal. Eden lih-o Lietisap. Dene lih mwahu oh piten mongen lih-o me reirei me adaneki pwilepeipei. Eri rahn ehu Lietisap ahpw kohkohseli nansed pwehn saik menihke. Eri lih emen me iang ih me ah pahpa adaneki Litu. Litu me kin iang likihtikih en Lietisap ah pwilepeipei*. Ira me saik menihkehn nansed wasahu. Eden wasahu Pohnpikalap. Eri dene Luhk ahpw mihmi nanleng wasa me adaneki Nahnpeilang ahpw ireirong Lietisap ah kohkohseli nansed. Eri ahpw mwahukihda ahpw kadarodo mehkot me adaneki tohnleng. Ahpw saikedi Lietisap oh apiadalahng nanleng. Eri dene

Luhk ahpw karelahr lih-o, ahpw kohla pwilikidiong rehn ohl emen, me adaneki Lamenpei. Eri ahpw deuluhlahr rehn ah pwoud me adaneki Kedinleng. Ahpw kairehki Kedinleng me lih emen me tangadahsang sampah. Eri Kedinleng me mwahuki ahpw pein kodohng kahrelahng reh. Eri ni ahnsou me Lietisap mwomwohd ahpw kilang tuhke koaros en nanleng ah poaridi. Eri ih idek rehn Lamenpei dahme tuhke koaroa poarkihdier. Eri Lamenpei me ahpw kairehki me Kedinleng pahn pwarodo, pwe tuhke koaros en nanleng kin poaridihsang Kedinleng. Eri Lamenpei ahpw ekihla Lietisap. Kedinleng ahpw pwarodohr ahpw peidek rehn Lamenpei ma soh lih emen reh. Eri Lamenpei ahpw sapeng kairehki me ehi. Eri Lietisap ahpw pein pwarada. Eri Kedinleng ahpw lopuk-asang ah pwilepeipei-o pwe dene sohte emen lih, me kin pwilepeipei nanleng, pwe Kedinleng te. Eri ih ahpw kahre-lahr Lietisap oh wahla rehn Luhk. Luhk ahpw pil pwoud-kilahr. Kedinleng ahpw kin kadekohng oh poakepoake kou-wahlap.

Eri Luhk ahpw pwoudkiher Lietisap lau ih liseiehr oh men kang mwahmw. Eri ih ahpw kairehki Kedinleng. Eri Kedinleng ahpw ndahiong Luhk en karehla Lietisap oh saikedi emen mwahmw sang nanleng. Eri Kedinleng ahpw ndahiong Lietisap en iang Luhk oh en mwasahn pwe ede kihong en emen aramas mwahmw. Eri ira ahpw samwalahr. Ahpw saik-

edier mwahmw. Ni ara pwurpwur kohdo Luhk ahpw kisakis kihong lih riemen mwahmw. Eden lih-oko, Lipalepenleng oh Lipaieres. Eri Luhk ih Lietisap ahpw pwurodohr. Luhk ahpw kihong Kedinleng mwahmw limmen. Kedinleng ahpw idek rehn Lietisap mwahmw depe ira saikedi. Eri Lietisapw ahpw ndahiong me mwahmw wenemen. Eri Kedinleng ahpw lemehiong me Luhk kisakiskilahr emen. Eri ih ahpw ilek peseng tohn nanleng koaros en pokonpene. Eri ih kihong pihl nan kasak* ehu ahpw nda koaros en kaduhdiong pehr-ko nan kasak-o. Eri Lipalepenleng ih Lipaieres ahpw kaduhdi pehra. Eri moatoar en mwahmw-o ahpw peiweisang ni pehra. Eri Kedinleng ahpw mwakarada oh siken ira sang nanleng. Eri dene ira ahpw pwopwidihsang nanleng. Eri dene Lipaieres pwopwidiong Net, wasa me adaneki Paliais. Ah Lipalepenleng pwopwidiong Lohd, wasa me adaneki Likin Takai. Eri Lipaieres ahpw pwopwoudier Net oh liseian oh naitikihada serepein riemen ah Lipalepenleng pwopwoudier Pehleng, wasa me adaneki Paies oh liseian oh naitikihada pwutak emen me adaneki Kerehslang oh pil Saupeiasas. Ah dene ah pahpa Nahnihd oh Sounko en Paies. Eri dene pwutak-o me wiahda ekei manaman en Pohnpei.

(' L. Kehoe, Rohi en Kitti)

KOASOAI PEN LAPANGO EH KAPIKALA OHL EMEN

Soulik en Nahna me sapweneki Nahna ahpw pwoudiki lih emen, ede Kedilik en Nahna, ahpw neitikihong ohl-o, wiahda ohl riemen oh lih riemen. Eri iet eden ohl-oko. Tohr en Nahna oh Pei en Nahna. Ah iet eden lih-oko Litau en Nahna oh Lies en Nahna. Eri Soulik en Nahna ahpw tohr peseng nahnah-ko, wiahkihda nahna siluh. Ahpw nehkpeseng nan pwungarail. Riemen ni ehu, ah riemen ni ehu, ah riemen ni ehu. Eri en lih-oko arail nahnah-ko, iei me nahna en Uh oh Net. Ah en pwutang-ko iei me nahna en Madolenihmw oh Sokehs. Ah en pwopwoud-o iei me nahna en Kitti oh Madolenihmw.

Eri lih-oko ahpw pwopwoudla ira eri pil neitik, ahpw naitikihada pwutak riemen. Eri dene pwutang-ko Sou Kupwur oh Leng en Iso. Ira wiahda ehu nahna me irail sapweniki. Ah en pwutang-ko ara pwoud-ko pil neitik, pil wiahda pwutak riemen. Iet eden pwutang-ko Sou Tohre oh Peik in Nahna. Eri Tohr en Nahna oh Pei en Nahna ahpw ileklahng Sou Kupwur oh Leng en Iso oh Sou Tohre oh Peik in Nahna irail en kohdo, pwe irail en doadoahkohng arail pahpa oh nohno kahlap.

Irail pahn koadoahkihong ira palien nan sapw. Irail ahpw kohpene doadoahk. Eri arail doadoahk me inenen pweida mehlel. Meh koaros irail koadoahkiada. Ah mehte

kis me sohte iang, doadoahk en nansed, pwe irail sehse laid, pwehki irail aramas en nan sapw. Eri Tohr en Nahna oh Pei en Nahna ahpw lemehda, ira en pwaralahng rehn Olopwungono oh Olopangono. Dene ira umpwer ehu. Eri ira ahpw ndahiong neirail serih-ko en umwunda riau kiam en mwenge, pwe ira en kalaidki* rehn Olopwungono oh Olopangono. Ira eri wahla ketihtihki me ara kalaid rehra. Ira ahpw ndahiong ira en pweidi. Eri manda ira pwurala ndahiong neirah-ko ren onopada, pwe ohl teiko pahn kohla mwurira. Irail ahpw onopada mwenge koaros. Pwe irail pahn kamadipwe arail pahpa oh Olopwungono oh Olopangono. Eri irail ahpw luke irail ohng ni ahr kamadipw-o. Arail pahpa eri pwarodo. Eri ni arail pokonpenehng kamadipw-o, Olopwungono oh Olopangono ahpw pwarodo, irail ahpw mwohndiong kamadipw-o.

Eri Soulik en Nahna oh nah kan irail perenkihda arail kang mwahmw tohto, oh pil duwehte ohl-oko ira pil perenkihda kanara mwenge koaros. Eri Tohr en Nahna oh Pei en Nahna oh ohl teiko ahpw perienpene, pwehki arail wiewiapene me mwahu nan pwungarail. Eri dene tihn mwahmw-oko me wiahda dohl ehu me adaneki Dolinta. Ah ohl teiko wahla kamadipw-o wiahkihda sahpw Nahkapw. Eri Tohr en Nahna oh Pei en Nahna ahpw kilangada ilok ehu, me kolahng kaduhpwal irailidi nin nahna-o. Ira ahpw ndahiong Olopwung-

ono oh Olopangono: "Kumwa apwalih kit pwe ilok ehu samwodohr pahn kemeikitala!" Eri ira ahpw kawehla ilok-o, eri dene keteu lapalap ehu ahpw pil mweredihsang nanleng, ahpw wiahda lapake kalaimwun, eri Olopwunono oh Olopangono ahpw kilangada lapakehu. Ira ahpw masakada oh pil ndahiong Tohr en Nahna oh Pei en Nahna, pwe ira en pil apwalih ira. Ira ahpw ale lapekehu oh soikala wiahkihda kepidau Deleur.

Eri Olopwungono oh Olopangono ahpw kolahng nan madau lusukedi wehi ehu. Ira ahpw mpen mour* kihong Tohr en Nahna oh Pei en Nahna. Ira ahpw perenkihda. Eri ohl teiko ahpw ale apali sapwerah-ko kihong nan lapakehu, kadaralahng rehn ohl teiko. Ira ahpw ale wiahkihda deke Nahpali. Ira ahpw perenkihda sapwera oh kenera mwengehkan.

Eri Lapango ahpw kohdohsang Kitti ahpw pwonopwonkihda sahpw riau ah miehier oh kepidau sohwer mi ni udah. Ahpw idek: "Ihs manaman me wiahda met?" Ohl-oko ahpw nda me ara oh en Tohr en Nahna ih Pei en Nahna. Eri ahpw mwakarkihda, pwe ihte me kin kapikala meh koaros; ahpw ndahiong ohl-oko en pikila wiahla takai, kohla uhda nan painahu. Eri ahpw pil ropilong Tohr en Nahna oh Pei en Nahna wasa me ira mihmihe. Ahpw kohla tuhwong ira, ahpw kalelapak rehra: "Kumwa pahn kohla ia?" Ira ahpw sapeng nda: "Se pahn kohla rehn Olopwungono ih Olopangono." Eri Lapango ahpw ketihtihki: "Kumwa pwurodo." Ira eri pwurodo. Ih eri nda kumwa pikila wiahla takai. Ira eri pil wiahda takai riau, mihmi nin nahnah-o lel rahn wet.

(Lahp en Dolohmwar)

KOASOAI PEN OHL EMEN ME ADANEKI PALI

Iet duwen mehn Pohnpei ar lamalam ohng sampah. Dene sampah me tehlap oh patapat e sohte pwonopwon. Dene sehd kan me patapat lel ni mesenleng oh ni kapinleng. Dene aramas kak kohwei pohn sed ahpw lel mesenleng de kapinleng.

Dene ohl emen mie Pohnpei mahs, me adaneki Pali, me kin kohkohseli nan madau, pwe en ripahki ekei sahpw, oh toun pohn sampah. Eri dene ih ahpw kohkohwei lau lelehr ni kutoar* en lahng. Dene kutoar en lahng me duwehte kutoar en ihmw me langalang pohn sehd. Eri ih ahpw tuhwong pwutak riemen me mihmi ni kutoar en lahng oh mwadomwadong ahpw kin lusdiong nansed oh pampap. Eri Pali ahpw tuhwong ira. Eri Pali ahpw kihdihsang ah serek pwe dene e pahn dilwei pahn kutoar en lahng. Pwe en pil sipalewei palihlahsang lahng. Eri pwutang-ko ahpw lukeriong ih ketitihki: "Pali kilengdohng kit, pwe masataka pwung oh unsek ah mesemwen mehte pali, eri kowe tepida deuluhlwei pwe ke pahn tengala oh pil mehla pwe sohte kisinieng wasa me ke pahn kowohngie."

Eri Pali ahpw kilangehr duwen mesen pwutang-ko eh unsek, pwe masara mie mwewe oh likin peikira.

Eri Pali ahpw dukiong ira oh pwurodo sohte deuluhla. Dene pwutang-ko tohnleng riemen. Eri Pali ahpw pwurodohngehr Pohnpei oh kairehki tohn Pohnpei duwen ah lellahng ni kutoar en lahng.

Eri sohte emen sang Pohnpei mwurin Pali, me pil kak pwar ni kutoar en lahng. Eri dene ihme mehn Pohnpei esehki duwen sehd eh

tehlap oh patapat lelohng ni mesenleng de kapinleng.

(L. Kehoe, Rohi en Kitti)

KOASOAI PEN SEILOAK EN SAU DELEUR

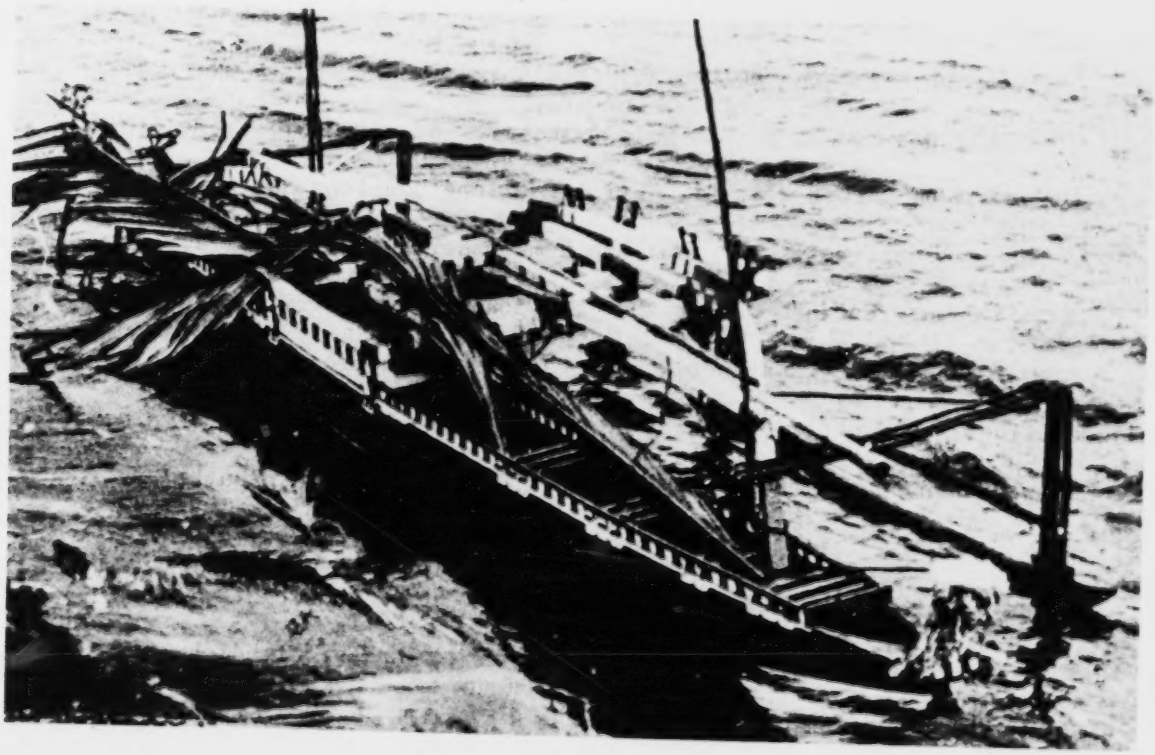
Iet duwen en Sau Deleur ah seiloak. Dene lih emen me kin kohdohsang ni ehu sahpw, nan madau, me adaneki Pereileng. Eden lih-o Liomeileng. Eri dene e kin kohdo nih pwong, pwe e kin kawai en Sau Deleur ah mwetin koio*, tuhkeh pwoat me mi Pohnpei mahs, me lingan kouwahlap. En Sau Deleur ah mwetin koio me inenen laud mehlel. Eri lih-o kin kohdo nih pwong koaros pwehn kawai en Sau Deleur ah mwetin koiohu. Ni menseng Sau Deleur kin poarone nah seumwet akan ren kin wahdo wahn tuhkehu. Irail ahpw diaradahr me sohte wahn tuhkeh-ko. Irail eri pwurodo oh sekerehki Sau Deleur me sohte wahn tuhkeh-ko. Irail lemehiong me aramas de manpihr kan me pirapahsang oh kangasang. Eri Sau Deleur ahpw mahsanihong irail en mwasahn ah mwetin tuhkehu nih pwong pwe irail en ese ihs me kin pirepirapa mwetin tuhkehu. Eri irail ahpw kohla pweidiong nan mwetin tuhkehkan. Ni ah lau rotorotehr, lih-o oh iengehkan ahpw pil pwarodohr oh sokediong ni koadoahk en tuhkeh kan. Dene lih-o oh iengehkan kin pihr. Eri ni ahnsou me irail sokedier soumwet akan ahpw pitihasang piten mongen lih-o prehdiong ni tuhkeh ieu.

Dene piten mongen lih-o me reirei. Eden lih-o Liomeileng. Eri ni arail alehier wahn tuhkeh kan lau nekier, irail ahpw pil

mwesel. Eri ni ahnsou me irail pihrier, Liomeileng ahpw sohte kak, pwe piten monge pil tengalahr. Eri soumwet-oko ahpw koledier Liomeileng oh wadohng rehn Sau Deleur. Eri Sau Deleur ahpw pwoudikiher Liomeileng. Ih eri kousonla rehn Sau Deleur ahnsou werei. Eri ehu rahn-o Liomeileng ahpw sekerehki Sau Deleur me e loaleiddahr. Eri Sau Deleur ahpw poaronehiong nah koaros ren umw en kepin war. Pwe e pahn seiloak rehn en ah pwoud ah pahpa oh nohno oh sawi akan. Eri ahnsou me Sau Deleur oh iengeh kan pil mwesemwesel, ahpw piladahr ohl emen me adaneki Lauatiketik. Oh ketewe en alu en rahn mwahu rehn arail enih kan nan Sapwalap pwe re pahn awih. Eri Lauatiketik ahpw samwalahr. Eri Sau Deleur oh iengeh kan ahpw isanekiher oh mweselier. Polohu ahpw serekdahr oh tangala nan kepidau en Madolenihmw, me adaneki Kepidau Deleur. Lauatiketik ahpw miher nan Sapwalap oh kilangehr polohu ah samwalahr. Ih eri pihrla mwurirail oh lelehr nan komwin en Sau Deleur ah serek-o. Sau Deleur eri ale tuhkehu ieu, pwe en kemehki. Eri Liomeileng ndahiong Sau Deleur en mweidohng Lauatiketik en mihmi nan kumwin serek-o, pwe en ireirong sapwen seme. Eri Sau Deleur ahpw mweidohng. Irail eri daulihewei sahpw tohto kei. Lauatiketik ahpw kairehki Liomeileng me irail dauliher sahpw ekei. Liomeileng ahpw kairehki Lauatiketik me kaidehn sapwen ah nohno oh ah pahpa mwoh kan. Pwe dene ni ahr pahn kilang sapw-o, lioal, keteu oh nahnsapwe pahn wiawi. Eri ni ahr lelehr sahpw-o irail ahpw diarada duwen mehlel en lih-o ah ketihti. Eri ni arail karaniher sahpw-o, Liomeileng ahpw pihrsangehr polohu oh

lelehr nan sapw. Ih eri kapakap ohng melimel en uhd kasamwoh ah kapar. Eri melimel ahpw kodohr oh kawehla polohu. Sau Deleur oh ienge koaros ahpw melahr, ah Lauatiketik te me pitilahr, pwe e pil pihrlahng nan sapw, ahpw sohte iang mehla.

Eri ni menseng Lauatiketik sangkewei ni oaroahr ahpw diarada Sau Deleur oh iengeh kan ar peipei ni oaroahr oh melahr. Eri ih ahpw kohla wahdo wini (rahn tuhke) ahpw winahnih oh kamaurada irail koaros. Eri Lauatiketik ahpw pwuralahng nan sapw oh diarada Liomeileng oh ine oh ah pahpa oh sawi akan koaros ahr wendier nan ihmw-o oh kodukodupwel pwehki melimel ah pwupwuhriek. Eri Lauatiketik ahpw isik ihmw-o.



Liomeileng oh sawi akan koaros pil melahr. Eri Sau Deleur oh iengeh kan koaros pil pwurodohr oh lelehr nan madau. Irail ahpw tuhwong mwahmw laud emen, me adaneki Lipapaiap. Mwahmw-o ahpw kangala wahr koaros ah weren Sau Deleur te me sohte iang. Kapehden mwahmw-o ahpw diralahr oh ih melahr, pwehki aramas tohto oh wahr tohto, me mi nan kapehde. Eri Sau Deleur ahpw /pwalangpeseng kapehden mwahmw-o oh wia duwehte dahme Lauatiketik wia ni ahr melahr. Eri ihr koaros pil mourdahr. Eri Sau Deleur oh iengeh kan koaros pwurodo oh lelehr Pohnpei. Sau Deleur ahpw kihongehr Lauatiketik ehu mwar laud oh keting mwahu, pwehki ah kamaur irailla. Irail koaros ahpw mour oh pwurodo.

(L. Kehoe, Rohi en Kitti)

KOASOAI PEN LIH ENI EMEN ME ADANEKI LIHSER

Dene eni-o kin kouson ni paip Sileu. Eri dene rahn ehu ahpw kilangada pwutak riemen ara lalaid nan-sed ni dahu pwoat, me adaneki Limakoir. Eri dene eni-o ahpw ekerala pwutang-ko. Ira eri kohla, ahpw ndaiong ira, irail en kolahng rapahki pwehl en sapwerail. Eden emen pwutang-ko Marum ah eden emen Kier. Emen kohdihla likin Kitti ah emen kohdahla likin Madolenihmw, ah eni-o kohla pahn nahna ahpw lel ni nahna en Awak. Eri dene pwutang-ko ahpw tuhpene likin Awak, eri dene tohn Awak ahpw pahn kemeirahla. Eri eni-o ahpw kohla ale ira, ahpw ekihla nan ah pwilepeipei. Eri dene eni-o ahpw sarep pwehl en Awak ahpw iangahkin ira pwehl-o oh sipededohng Sileu, pwe pwehl-o en wiahda sapwerail. Eri dene emen ira, me adaneki Kier me iangodo pwehl-o ahpw pwopwidiong nin nahna, pwehl-o ahpw kaduhpwalidi pwutak-o oh kemehla, ihme wiahda nahna me adaneki Pei Sarep. Ah pwutak teio me lelodohng Sileu. Ih eri dene koasokehda pehi ehu oh kihong eden pehi-o Marum. Eri dene pwehl en Sileu koaros kaidehn uhdahn pwehl en Wene, pwe pwehl en sahpw-o kohdohsang Awak.

Eri dene eni-o ahpw idawehndo pwutang-ko ahpw kohdo tuhwong menihke ehu pohn nahna Pei Sarep, me adaneki umpwa, ahpw kilang oh mwahukihda ah alialu

seli. Eri e mwomwen likouki mongen aramas ehu nan pwehl-o. Eni-o eri keiong ahpw kilikilang. Ih eri diarada me uhdahn mongen aramas ehu, ahpw pil diarada pwoahr ehu wasahu. Ih eri sarepada ahpw diarada tihn aramas emen, ahpw ale kihpene wahda oh pil iangahki menihkehu. Ih eri deuluhl dohng Sileu, ahpw kohdo sarepedi mongen aramas-o wasah kis. Ih eri kihong eden wasahu Nintuk, dene iei dohl en sahpw-o. Eri ahpw wahdo tih-ko kohdihdo ahpw sarepediong wasah kis adaneki Antak, ihme tepin seuseu nin sahpw-o. Ah dene umpwa-o e kihong mware Lianentu. Dene eni-o kohla kouson wasah kis, me adaneki Maiako, pwe en kereniong seuseu-o, pwe en sinsile, pwe emen mahn me adaneki kiehil de kohiong loale, ahpw kangala. Dene dewe takai ehu mihmi wasahu lel rahn wet.

(Sauen en Rehntu)

KOASOAI PEN KEMISIK MEN

Kemisik emen me adaneki Mwahs en Leng, me tepida nan leng. Ahpw kin mihmi wasah kis me adaneki Nahn-peileng. Mie pwopwoud ehu me naineki serepein men. Ira ahpw kohla, diarada kemisik-o ah mihmi nan dewe. Ira ahpw kemehla oh wadohng nan imwara. Ira eri kangala. Ira ahpw kiheng kenen neira serepein mongen kemisik-o.

Serepein-o ahpw sohte kang, ahpw ale mongen mwahmw-o sarepedi nan pwehl likin imwarail. Ahpw osada wiahda ehu songen uht adaneki uht en iap. Eri uht-o ahpw wa, ahpw mahlahr. Eri mahn men me adaneki sioahk, me mihmi nin nahna en Pehleng, eden nahna-o Tenakuku, ahpw kilang-ada uht-o ah mihmi ni kapinleng, ahpw men kangada, ahpw pihrih. Eri ahpw lau lellahng ni kapinleng ahpw kang uht-o, ahpw pwurodohng Pohnpei, ahpw kohdo kihdieng kisin takai ehu pohn pillap en Rohi en Kitti. Eri pwo-pwoud ehu ahpw kohsang Patol. Ira pahn laid, ira ahpw diar kisin takai-o, me wonohn pohn pihl-o. Me tohrohr-sang takai teiko. Eri ira ahpw ale kihong nan ara kopwou en laid, pwe ira pahn naineki, pwe takai-o me lingan kouwahlap. Ira ahpw kohdohng nan ial lau diarada me kisin takai-o pwalpesengehr. Eri kisin kemisik me mihmi loale. Ira ahpw ale kihong nan ara kopwou, ira ahpw wadohng Patol. Ira ahpw kihong nan kisin pihl kis kereniong ni imwara. Ira ahpw kamwakamwenge lau laudlahr. Eri ira ahpw pwuroahng nahrokehda oh men kangala. Eri rahn ehu ira ahpw inoukihda ira en kangala. Kemisik-o ahpw mihte nan pihl-o rong dahme pwopwoud-o nda. Eri ahpw kohdahsang nan pihl-o pahn kangirahla. Ira eri pidohisang nan ihmw-o oh tang, kolahng nan wel. Eri kemisik-o ahpw pil pwakih ira. Pwopwoud-o ahpw pil tangatang lau lel wasa doh, ira ahpw diar takai ehu

duwehte ihmw, mihmi nin nahna en Madolenihmw. Eri ira ahpw pidolong pahn takai-o. Ira perendahr pwe dene kemisik-o sehseiralahr. Kemisik-o ahpw pwurodo koledi ira pahn takai-o oh kang irahla ahpw pil deuluhlahng Lehdau, ahpw kohla mihmi nan pillap en Lehdau. Eri ma wahr oapwoat kin sei nan pihl-o, ah e pahn kangala. Ahpw mihmi nan pihl-o lau wereila, ahpw pil deuluhlsang nan pihl en Lehdau ahpw kolahng nan madau. Eri ahpw lau lel ni sahpw ehu me adaneki Gatau*, ahpw kouson sahpw-o ni ahnsou reirei, ahpw pil pwurodohng Pohnpei. Eri ahpw mehla, wiahda sahpw ehu me adaneki Net

(Ricardo Kehoe, Rohi en Kitti)

KOASOAI PEN ROKUMW MEN

Duwen minihke ehu me adaneki Rokumw. E kin mihmi nan deke ehu me adaneki Likitalak, ahpw naitikada serepein men, me adaneki Lienkuku. Eri dene serepein-o ahpw pwoudikihda pwutak emen ede Simwikaput.

Dene pwutak-o kin mi ni ehu deke en Nan Madol me adaneki Sapwen Luhk. Eri dene pwutak-o pwoudiki serepein-o ahpw sohte kin kilang en serepein-o ah nohno. Eri kedekedeo serepein-o ahpw liseianda, ih eri neitik. Pwutak-o ahpw kohla doumei wasah kis, me adaneki Niuel. Eri dene rokumw-o ahpw kowohng nansed saik menihke me

adaneki kemei, ahpw pwurodo pil kowohng naniak wesei tiwi, ahpw pwurodo idipil. Ih eri walahng rehn nah serepein-o. Eri ahpw kohla mi ni palilahn ihmwo, ahpw eker nah serepein-o ahpw nda: "Lienkuku, Lien! Simwinkaput so mi rehmw?" Eri serepein-o ahpw sapeng nda: "E so mie-o e kolahng doumei Niuelio, Niuelio!" Eri ahpw deuluhlahng reh ahpw ndaiong serepein-o: "Pwekewei kopwou en kemei en, kale e rarrar, ah langahda ngkoak kan kale e patehla, pwekewei kepen tiwi en, kale e sirangarang, pwekodo seri en kowe neminem, nim pil."

Eri ahpw kolokol seri-o lau kereniong pwutak-o pahn pwarodo ah e pwilikihdi. Ih eri kokohla. Manda lakapw pil duwehte. Eri dene pwutak-o men ese mwomwen en ah pwoud-o ah nohno. Ahpw kohla rukula mwasamwasahn. Eri ahnsou me menihkehu pwarodo pidelong ale seri-o kolokol. Eri pwutak-o ahpw pwuriamweikihla ahpw pwarada lipworehda serepein-o: "Mehnda ke kiheng rokumw en nei seri en ahpw pahn kehpene." Eri dene rokumw-o ahpw pwuriamweila, oh riri akan ahpw pwopwisang. Ih eri mehla. Eri dene serepein-o ahpw pil mehla, oh pil pwutak-o pil mehla mwurira.

(Likend en Nahlaimw)

KOASOAI PEN KITIK

Dene kitik riemen me tapiada lahng ahpw kohdiong Katsau*. Eri kiting-ko me kangada sakau nin sahpw-o. Eri ahpw sakaukihla, eri ahpw ale sehu pwoat oh lider en sakauki, pwe en mwahuwong. Eri iet eden sehu-o, sehu en Eir. Eri kedekedeo emen ahpw kaparaparada nin sahpw-o. Eri nah kan me tohtohie, eri iet eden nah kan: Nansaupiki me laud, ah iet eden emen Saukiori, ah iet eden emen Sautiaki, ah iet eden emen Lisaneninen, ah iet eden emen Litautauri ihme pekin dihdi.

Eri kiting-ko me pahn seiloak Pohnpei. Eri re ahpw kohdo ni keke* pwoat, me adaneki Keke en Kitik tik. Eri keke-o uhsang Katsau uhdohng Na. Eri ih ahpw kohdo ni keke-o lel Na, re ahpw keradahng pohn takai ehu nan eir en Na. Eri ihr ahpw koamoal ie. Eri ihr ahpw sonorala*, re ahpw kangasang tehn dihpw en sahpw-o. Eri kiting-ko ahpw pil kohlong ohng Nan Deuwas rehn emen kitik. Eri kitik en Pohnpei sohte mwekidiong kitik me kohdohsang Katsau-ko. Eri iet eden kitik me mi Nan Deuwas-o, Lipohndeuwas. Eri kitik me kohsang Katsau-o ahpw pil deuluhllong ohng Lehdau ahpw kohla mihmi wasah kis, ede Nan Peiteuerik. Eri kitik-o ahpw kousonehr ie. Eri kedekedeo kitik-o ahpw pil pwureiong Pahnkedira rehn nah lih-oko, me Sau Deleur pwoudiki. Eri kitik-o

ahpw kohla keradahng pohn keimw en pehi ehu. Eri Sau Deleur ahpw kohla diarada. Eri ahpw kemehla kitik-o. Eri ahpw pwurodo ndaiong ah pwoud-ko, me e kohla tuhwong kitik men ahpw kemehla. Eri lih-oko ahpw ndaiong Sau Deleur, me ara nohno me e kemelahr. Eri ira ahpw mwakar kihda pahn Sau Deleur, ira ahpw kohlahsang reh. Eri Litautauri kohdihla nan Wene, ah Lisaneninen kohla Awak. Eri iet eden wasa me e neineitik ie, Nanmatar.

(Emilio)

NANKEN EN KITTI, NANKENIEI, OH NAHNPEI

KOASOAI PEN WAHR TAKAI PWOAT

Dene ohl riemen me kin mi ni sahpw ehu me adaneki Tapau, sahpw-o kin mihmi Madolenihmw. Eri nin rahn koaros ira kin lemeleme duwen doahk, me ira pahn wia. Eri rahn ehu ira ahpw pil lemehda ira en wiahda wahr. Eri ira ahpw wiahda wahr oapwoat. Ira wiahkihda wahr-o takai. Eri kedekedeo lau wahr-o nekier. Ohl riemen-o ahpw dakehda wahr-o oh pidakihki Pohnpei. Eri iet eden ohl-oko. Emen adaneki Nahnmadau en Moar ah emen adaneki Lepen Moar. Eri ni ahnsou me ira dakedake wahr-o, tohn nanleng kan ahpw kilangada, rahpw pil noarokedahr. Eri tohn nanleng ngeder ahpw kohdi oh ale wahr-o, rahpw walahng nanleng. Eri mehn sampah ahpw solahr pwuroahng kilang wahr-o sang mwo kokohla, pwehki tohn nanleng me warankilahr.

Aramas en kawa me tohrohr, pwehki re me manaman, pwe irail kin kawekala takai ape, ahpw wiahkihla songen ekei doadoahk tohrohr me apwal. Aramas en ahnsou met sohte ahneki songen manaman me mehn kawah kan ahneki. Solahr ekei manaman mi rehn aramas en Pohnpei kan. Aramas en kawa me inenen manaman oh kehlail.

(Ricardo Kehoe, Rohi en Kitti)

KOASOAI PEN SOAHNGORO

Duwen ohl emen me kin mihmi sahpw ehu, me mihmi Madolenihmw, sahpw-o adaneki Puloh. Eri rahn ehu ahpw mwomwohd nan imwe, eri enih men me adaneki Soahngoro ahpw aluhdo kereniong imwen ohl-o. Eri mwomwe me rasohng Nahnmwarkih men. Eri ohl-o ahpw lemehda me dene Nahnmwarki pahn kolahng wiahda kamadipw ni ehu sahpw. Eri ohl-o ahpw ndahiong ah pwoud: "I pahn kolahng iang Nahnmwarki." Eri ohl-o ahpw pidohi oh idawehnla eni-o. Eri ahpw lau koanoahdi eni-o. Eni-o ahpw sopeido idek rehn ohl-o: "Ke pahn kohla ia?" Eri ohl-o ahpw diarada me kaidehn ih Nahnmwarki. Eri ohl-o ahpw sapeng nda: "I pahn iang komwi maing." Eri ohl-o ahpw iang eni-o ira alu nansed. Ira lau kerada nin deke en Nahningi. Ira ahpw pwuhridi nan pwoahr ehu, ira ahpw lel pahnsed. Ira ahpw kohla diar pokon kalaimwun ehu. Pokon en eni ehu. Eri ira ahpw pidolong nan ihmw ehu. Ni ara pidolong ohl-o ahpw rotala sohla kilang wasa. Eri ira ahpw mihmi rehrail lau lel ni kamadipw-o ah nekier. Ira ahpw pil pwurodo lau lel ni ahl-o. Eri eni-o ahpw kadarodo ohl-o.

(R. Kehoe, Rohi en Kitti)

KOASOAI PEN LIPWEMARAM

En Dauk en Madolenihmw ah pwoud lih emen adaneki Lipwemaram. Ira kin kouson Mesihsou, ni pelien sahpw ehu adaneki Peikapw. Ohl dipwin wai men kin kouson mwo mahs ahpw mehla ie. Eri ohl-o kin mihmi pahsed kin wie rongorong en aramas akan ahr kin ekehker eden lih-o, ahpw kin noanoahroke pwehki ah mwahuki mehlel lih-o.

Eri ahpw pwar aramasada sang pahsed. Ih eri pwoudkihla lih-o. Ahpw wahdihla lih-o pahsed. Ira eri kohla tuhwong en ohl-o ah pwoud. Ah pwoud-o eri ndahiong ohl-o, nahn lih emen en me ke pwerkih wei souwer pwarkihdo. Eri lih-o ahpw uhk irahda kohlahng ni imwara. Ira eri koukousonki pahsed rahn pahieu oh pwohng pahpwong. Eri mehn pahsed kan ahpw kin kohpene kemedipwe. Eri lih-o sohte kin iang kang mwengehn pahsed, pwe e kahng. Ohl-o eri kihong kene mwenge. Lih-o eri uhdahte sengisengla, pwe e men pwurodohngehr rehn sawi akan. Ohl-o eri pwurekihdahdo. Ira kohdohng Peikapw, pelien sahpw me lih-o kohlahsang ie. Ira eri pwarada ni pilen Peikapw. Ira ahpw tuhwong lih emen ah kolahng idipil. Eri lih-o ahpw itiekidiong nan pihl-o, ahpw kilangada ngenin ohl-o nan pil-o. Lih-o eri sarada kilangada ah kesikesihnen powe. Lih-o eri pikir nan mwaremware ahpw ndahda iheng ohl-o. Eden lih me kolahng

idipil-o, Liseikato. Ohl-o ahpw ndahiong Lipwemaram oh Liseikato ira en kolahng kawada ehu mal en nan ihmw-o. Eri ira ahpw kohla ale lohs ehu kawada. Eri Soahngoro iei ohl-o. Ahpw pidelong ohng nan lohs-o. Aramas akan ahpw kohpene pwehn suk sakau pwe re men kilang Soahngoro. Eri ni ahr kihong dallen sakau-o ahpw kin kapahwei apali peh sang nan lohs-o. Eri intingte nan peh-o nekidi. Pahn kapin poundal ohte me sohte iang inting. Aramas akan eri kamehlele me Soahngoro wia aramasala ahpw kohkohsang Mesihsou.

Lipwemaram ahpw neitikiong oh wiahda lih riemen. Eri iet eden lih-oko. Me laud-o adaneki Lienepeng, ah me tikitik-o adaneki Lisoukapihlahng.

Ma Soahngoro kin luakada moange kin kohsang. Eri Lipwemaram ahpw kin kadekehda ah moange kin pwuroahng mwahula.

kedekedeo Soahngoro oh ah pwoud oh neirah kan kohdala kouson Usendau. Eri mehn Pohnpei koaros ahpw kin umpenehng Soahngoro, pwe likamwete ih me wiahla Nahnmwarki en Pohnpei. Eri Isohkelekel ahpw kohdo pwakihasang Soahngoro Usendau. Soahngoro eri pwuredilahng pahsed. Eri manda melimel kalaimwun ehu ahpw kohdo oh kawehla Pohnpei.

Eri iet dihen aramas me irek dohsang ahnsou en Soahngoro pwarada wia aramasala. Dihen aramas limahu;

iet eden lih me lapasang Lipwemaram, Liseikalapwuk. Eri Liseikalapwuk me wiahda Likandiran, ah Likandiran me wiahda Nohno, ah Nohno me wiahda Loti, ah Loti me wiahda Limentienet.

(Emilio)

KOASOAI PEN KODON MEN

Keilahnaio, mie ohl riemen kin mi Pohnpei. Eri ira sohte kin nanpwung mwahu pene, pwe ira kin imwintihti, ah ira ahpw kin sansal mwahuki likira. Ira kin kouson ni sapwen wein Uh. Sahpw riau me adaneki Dehpehk oh Takaieu. Emen adaneki Souen Dehpehk ah emen adaneki Soumadau en Takaieu.

Eri rahn ehu ira ahpw tuhpene oh inoukihda ira en umwun koanoatki Kodon, enih men me kin mi nan madau. Eri ira ahpw umwier oh samwalahr. Ira dake wahr teh pwoat, oh ira mein riemen. Ira sohte kin kilang Kodon-o mahs. Ira kin rongorongete duwe. Eri ira ahpw samwalahr nan madau lau diaradahr dekehieu nan madau. Ira eri lemehiong me ih sahpw me Kodon-o kin kousonie. Eri ira ahpw peidiong ni oaroahr. Souen Dehpehk eri ketewe Soumadau en Takaieu en wahla ara umw-oko rehn Kodon mwohnsapw, ah e pahn sinsile warara. Eri Soumadau en Takaieu ahpw dukiong oh ale ara kiam-oko oh samwalahr

nan sapw. Ahpw kohla lau lelehr imwen Kodon-o. Eri sohte tewe, pwe Kodon-o sohte mie. Eri ih ahpw pwilikihdier kiam-oko nan ihmw-o. Ahpw sapahldo ni warara, oh diarada me Souen Dehpehk pitihedier oh tangasangehr. Eri ih eri pwuralahng ni imwen Kodon-o. Ahpw pidolong loale oh mwohndi nanpehs, pwe e wauneki Kodon. Eri Kodon ahpw pwurodohsangehr nan madau oh karada pohn elep sahpw oh tiakidi. Eri Soumadau en Takaieu ahpw esehier me Kodon samwodohr, pwe ni ahnsou me e karada pohn sahpw-o, dene elep sahpw-o mwekidida, duwehte wahr tikitik pwoat me aramas emen pahn karada powe ah elep pahn sakehda. Eri dene Kodon ahpw lelehr ni ihmw-o. Eri Kodon-o ahpw peidek ketihtiki: "Pwohn arem!" Soumadau en Takaieu ahpw sapeng: "Mehnia arem maing. Ngehi Soumadau en Takaieu, me umwun koanoatodo ahpw pindiongehr sahpw iso oh solahr kakalahng Pohnpei." Kodon-o ahpw pidolong nan ihmw-o ahpw diarada duwen ohl-o ah wauneki kouwahlap. Eri ih ahpw poakohng ohl-o, pwehki ohl-o me akitikitikiong kouwahlap. Eri Kodon-o ahpw wiahda kamadipw laud oh apwalih ohl-o. Ih eri kousonehr rehn Kodon-o ahnsou werei. Eri lau lelehr ehu rahn. Ih eri kairehki Kodon me emen pwurodo Pohnpei. Eri Kodon ahpw padahkihong en wendi pohn lepin takai lep me reirei. Eri Soumadau en Takaieu ahpw

wendiong pohn lepin takai-o ahpw wekidekidi oh pwoalehdi takai-o. Eri Kodon-o ahpw pahd takai-o ahpw pihrida duwehte manpihr me marahra oh pipihr pahn pwetenleng lau pwopwidiong wasahkis me adaneki Nansauihso me mihmi Takaieu. Eri Soumadau en Takaieu pil pwurodohr Pohnpei oh insenamwahulahr.

Eri kedekedeo lau ahnsou pil wereilahr. Souen Dehpehk ahpw pil tuhwong ih eri pwuriamweikihla, pwe e lemehiong me Kodon-o kemelahr Soumadau en Takaieu keilahnaio. Eri Souen Dehpehk ahpw keiongehr Soumadau en Takaieu oh mangimangihtikih duwen ah tuhwong Kodon-o. Soumadau en Takaieu ahpw irehiongehr mangihtikih kan koaros. Eri Souen Dehpehk ahpw perenkihda oh pil inousapahl ohng Soumadau en Takaieu, ira en pil umwen koanoat, pwe en uhd tuhwong Kodon-o.

Eri rahn ehu ira pil umwier oh pil samwalahr. Ni ara lelehr sapwen Kodon-o Souen Dehpehk me uhd kohla rehn Kodon. Ah Soumadau en Takaieu me uhd sile wahr-o. Souen Dehpehk pil lelehr ni ihmwo, Kodon-o sohte mie. Ih ahpw pil pwiliki kiam-oko nan ihmwo, ahpw pil pwurodo ni wahr-o oh diarada me Soumadau en Takaieu pil wahsangehr warara wahr-o. Ih eri pwuralahng nan imwen Kodon-o ih pidolong loale oh perekihdi en Kodon ah lohs-o oh kihdi nein Kodon-o nah ketieu-ko

oh seredpeseng oh kolokol oapwoat oh mwasamwasahn. Eri Kodon-o ahpw pil pwurodohr lau kereniongehr ihmwo. Eri ahpw pil nedada pwohn aramas. Ih eri peidek: "Pwohn arem!" Eri Souen Dehpehk ahpw sohte mwekidte, ahpw doakoa Kodon-o. Kodon-o eri sarek. Ih eri ripahki ia wasa me Souen Dehpehk rukurukie. Ih eri diarada oh saikedi tepin were oh lopukasang moange oh kemehla. Eri Souen Dehpehk pil melahr oh solahr pwurodohng Pohnpei, pwehki e aklapalap oh sohte wauneki Kodon-o ahpw imw suwediong pein ih.

Eri iet duwen en mehn Pohnpei ahr lamalam ohng Kodon. Dene Kodon enih men me kin mi nan madau oh nan nahna en Pohnpei. Kodon enih men me kehlail oh reirei. Eri dene ahnsou me e kin kouson nan madau, e kin adaneki Kodon Madau, ah ni ahnsou me e kouson nin nahna e adaneki Lipepohnwel. Eri eni menet me mehn Pohnpei kin masak oh waunehki.

(L.R. Kehoe, Rohi en Kitti)

KOASOAI PEN PWIDINGOU, PWIDINGAI, PWIDINGAINGAI

Dene lih emen me wiahda nah pwutak silimen eden emen Pwidingou, ah emen Pwidingai, oh emen Pwidingaingai.

Rahn ehu Pwidingou ih Pwidingai ahpw kohla laid

oh koledi wehi men. Ira ahpw sahdo pwilikihdi nan sapw. Manda ira eri pil kohla laid. Ira eri kehkeh-likiong Pwidingaingai en umwunda wehi-o. Eri dene ni ara samwalahr Pwidingaingai ahpw lemehda en mwadonge wehi-o. Eri ahpw ale en rieh-ko ara koahl riau wahdo oh koalehkihda wehi-o, ahpw pil kohla ale ara weiwei-ko pil wahdo oh weiweihkihda wehi-o. Ahpw ale wehi-o wahla pwilikihdi nan dahu-o. Eri dene wehi-o ahpw wie wawai tikitik kohla lau lel wasa loal-o. Ih pwururte, eri tang, wa koahl-oko oh weiwei-ko. Eri Pwidingaingai ahpw masepwehkada ahpw wie tangatang mwurin wehi-o wie weriwer ndinda: "Pwurekihdo en lahp-oko ara koahl en." Eri wehi-o marahrate kohlahng nan namw. Ah Pwidingaingai pil pwakiheweite oh lusila nan namw oh weriwer seli. Wehi-o eri pitilahr oh tangah-kiher kepweh-ko.

Eri Pwidingaingai ahpw pwurodohng nan sapw. Eri riehko lau pwurodo ira ahpw diarada wehi-o ah seuer mie, oh ira pil men kemmad, solahr ara koahl oh weiwei. Ira ahpw idek rehn Pwidingaingai, ih eri sapeng ira nda, me wehi-o sopolahr oh pirapahlahr ara kepweh-ko. Eri ira ahpw kamehlele. Manda ehu rahn ira ahpw pil kolahng laid. Ira eri pil ndahiong Pwidingaingai en umwki arail nohno. Eri ni ara miher nansed, Pwidingaingai ahpw saunda uhmw ehu oh lau mwehl, ahpw ale takai kei oh

kihong nan ewen arail nohno oh kemehkihla, ahpw wahla arail nohno pwilikihdi ni oaroahr. Ahpw pirehiong sahl ehu ni tepin weren araii nohno ah oapwoat sahl e pirehiong ni pali weren lih-o, oh pil wahla pirehiong ni tuhkeh pwoat adaneki wih. Ih eri ale sahl me mi ni tepin weren arail nohno oh wahla rukula nan dihpw kan. Ih eri mwohndi mwasamwasahn rieh-ko. Eri uh-o lau id pwutang-ko ahpw pwurodo kilangada ara nohno ah mwomwohd nan oaroahr. Ira ahpw perenkihda oh kin lokolokaia lahng. Ira ahpw kasalehiong ara nohno mwahmw koaros me ira koledi, ira ahpw idek rehn ara nohno: "Ia mwahmw me ke mwahuki?" Eri ni ara pwekada mwahmw kalaimwun, Pwidingaingai ahpw kamwakid sahl-o. Eri lih-o ahpw mwekid, eri pwutang-ko ahpw perenda walahng mwahmw-o. Eri ira ahpw diarada me e mehla. Eri ira ahpw pwakih Pwidingaingai pwe ira en kemehla. Eri Pwidingaingai ahpw marahrahte pitila. Eri ira ahpw pwurodo sarepedi ara nohno. Pwidingaingai ahpw kohla weirada pwoahr kalaimwun ehu, me loal. Ahpw kihong wahn tuhkeh kei loale, me weitahta. Eri ahpw kohdo ndahiong rieh-ko: "Kitail kemehla noumwa kidi en, pwe kitail en kolahng pahnehki neitail mahn kaselel men mihmi nan pwoahr ehu." Eri pwutang-ko ahpw dukiong, oh kemehla kidi-o. Irail eri wahla ni pwoahr-o.

Pwidingaingai ahpw ndahiong Pwidingou ih Pwidingai en sepepene kidi-o, ira eri sepehdi. Ih eri kohdiong nan pwoahr-o. Ih eri nda ira en kihla mahs ehu pehn kidi-o. Ih eri ale kangala. Ahpw pil ndahiong ira: "Kumwa pil kihdo ehu." Ira ahpw pil kihong ahpw pil ale kangala. Eri mwuri ahpw ale wahn tuhkehu ahpw keselahng ira. Ih eri kilang nan pwoahr-o, ih eri nda: "Kumwa kihdo luhwen kidi en." Eri ira ahpw ale kihong. Ih eri kangala lau nek. Ahpw ndahiong ira: "Kumwa keipeseng sang ni keilen pwoahr en pwe mahne pahn pidohier. Eri ira ahpw keipeseng, eri ahpw pidohila ih eri tang ahpw ndahiong ira: "I ketewei kumwa, pwe ngehi me kang kidi-o." Eri ira ahpw pwakih ahpw pil pitila. Eri kedekedeo rahn ehu ahpw pil wawahi kohdo ahpw pil ndahiong ira: "Maingko kitail kohla ale neitail pesen mahn, pwe kutohr mihmi loale. Eri kumwa limada moatoaromwa tehi kan." Eri ira ahpw pil dukiong. Irail ahpw kohla pahn tuhkeh pwoat. Eri ahpw douda ahpw ndahiong ira: "Kumwa kolpeseng tehi en." Eri ira ahpw kolpeseng. Eri ahpw ndahiong ira: "Ma kutohr et pwopwidiong nan tehi en, ah kumwa irihrispene." Eri dene ahpw pekedi ahpw lukwer: "Kumwa irihrispene." Ira ahpw irihrispene, ahpw nda: "Kumwa kolpene I lau doudihwei." Eri ira ahpw kolpene, ih eri doudi, ih eri tang ahpw nda: "I ketewei kumwa, pwe pwuse men." Ira

eri mwakarada pwakih. Eri ahpw pil pitila. Eri nih pwong ahpw pwurodo mihmi likin imwarail oh mwasa-mwasahn en rieh-ko ara lokolokaia, dene ira pahn kohlah-sangehr Pohnpei. Pwidingaingai ahpw kohla kaunopada maun ehu, ih eri kohla rukula nan kehuhn weren Pwidingou oh Pwidingai wahr-o. Eri ni menseng ohl-oko ahpw samwa-lahr, ira eri pwekada ara serek, oh tangatang kohla nan madau. Eri Pwidingaingai ahpw pwarada pohn kehu-o ahpw pwiliki kene maun-o pohn pwukie ahpw wie kehke. Eri ira ahpw kilangada, ira ahpw idek: "Dahkot me ke kangkang." Ahpw sapeng ira nda: "Poundal en pwukiei me I kin kehke oh kang." Eri ira ahpw pil alasang pwe ira men mwenge dahr. Eri ira ahpw ndahiong me eme kamedek. Pwidignaingai ahpw nda: "Ma e lel tihen e solahr pahn medek." Eri ira ahpw pil wia, ahpw inenen weirekda mehlel. Pwidi-ngaingai ahpw pil ndahiong ira, en kihong rehnsed oh wideniki. Ira eri kihong. Ira eri weirek kihda oh mehkihla. Eri Pwidingaingai ahpw doudiong pohn wahr-o ahpw keseiralahng nansed. Ih eri pwurkidohng Pohnpei wahr-o. Ahpw kohdo kousonla wasah kis me adaneki Pelui lau ih mehla.

(Saun en Rehntu)

KOASOAI PEN OHL RIEMEN ME KIN SASAIK ARA SARAWIH KAN

Mahs-o dene mie ohl riemen me kin mihmi ni wein Kitti. Eden emen Soumaka en Utupwur ah eden emen Soumaka en Lolap. Eri Soumaka en Utupwur kin kouson ni sahpw ehu me adaneki Nan Utupwur, ah Soumaka en Lolap kin kouson ni ehu sahpw, adaneki Pehleng. Eri Soumaka en Utupwur oh nah pwutak ahpw kohla mwemweit rehn Soumaka en Lolap pwe en kohieilahng nansed saik ah tungol mwahmw. Eri ira lau kohkohla nansed Soumaka en Lolap ahpw umwun kapas mwohn ih nah pwutak. Eri ih ahpw kohla wesei tiwi. Ih eri wiahieng winahni suwed ni tiwih-ko. Ahpw pwurodo lopukedi tiwih-ko, winahnih oh pakahda rahs oh pil winahnih oh saunda uhmw-o. Eri ohl teio ahpw mi nansed kilang edin uhmw-o ah kohda duwehte inta. Eri ahpw duhdiong nan namw-o oh wiahda oapwoat winahni, me adaneki Kintak en Namw en Serek. Ih eden namw-o Namw en Serek. Eri ni en ohl-o ah duhdi oh wiahda winahni-o, e pil kihsang osen likend en kep men ahpw kihong nan mongehu, ih eri pwarada.

Eri iet duwen winahni-o:

"Limakosanei, Lienrakanset
Kumwa kohdo ireire weisang ie, sed en kao*,
oh pil peipene en kao.
Sang ni mwahn emen te ngehi, Soumaka en Utupwur,
Ah mo rikirik, mo rikirik, mo sukusuk, mo sukusuk!
Kumwa kohdo sukusuk ewei sang ie, iren amwa ihr met?
Ah kowe met ah I soh met,
Ah kou pwulopwul, kou pwulopwul

Ah kou mwelel, kou mwelel*

Ah nei ohsen pei riak, e pwulopwul kohdi pali mengih.

Ah eh pwulopwul kohda pali manunai.

Ketuhnai*kapwar mour."

Eri ira ahpw pwurolong nan sapw. Soumaka en Lolap pil wiadahr lihli tohto mwohra. Ira eri kihong kene mwahmw oh ale lihli-ko oh pwurei lahng ni sapwera. Eri Soumaka en Lolap sohte kang kene mwahmw-ko pwe e pwakih ira, pwehn mwasahn ara pahn kang lihli-ko, pwehki piahn lihli-ko duwehte inta. Eri ira ahpw kohla pwilidi limwahn kisin mal kis. Ohl-o ahpw kihsang ohs-o ni monge ahpw winahnih oh arihki lihli-ko. Soumaka en Lolap wie doudou ni tuhke pwoat, me adaneki pepe, pwe en mwasahn ara pahn kang lihli-ko. Eri ni en Soumaka en Utupwur ah winahnih lihli-ko menen ah winahni-o ahpw kohla kemehla ohl teio oh kesehdiong nan pwehl. Eri ni ah pwopwidi pwutak-o ahpw ndahiong ah pahpa: "Dahkot me pwopwidi-o?" Eri ah pahpa ahpw nda: "Ke dehr lokaia." Eri ira ahpw uhda kokolahng nan Utupwur ni sapwera. Ah ohl teio mehla wonohn nan ial-o.

(Nahnapas en Kitti)

KOASOAI PEN SOUNPAR

Iet duwen mehn Pohnpei ahr lamalam ohng sounpar; irail kin lemehiong me Sounpar me sounpwong limahu me dene rahk. Sounpwong pil limahu mie me irail kin katohrehsang sounpar ehu oh kihong eden elep Rahk ah eden elep Pahr. Irail kin wadek sounpwong te eisek, sounpwong limahu Rahk ah sounpwong limahu Pahr. Eri iet eden sounpwong kan nan sounpar ehu:

Ir
Pohn Wahu
Daliaram PAHR
Mwakirikir
Pen

Ering
Epeng
Mesedew RAHK
Daulel
Kih

Eri ihduwehn arail wadek sounpwong kan; ah iet duwen arail lamalam ohng pwohng en nan sounpwong, dene pwohng silihsek nan sounpwong ehu; irail sohte kin wadek rahn en sounpwong pwe pwohng me irail kin wadek; irail kin lemehiong me pwohng nahluon pwong ni ahnsouhn en maram.

Eri iet duwen adarail sang ni maram pwul lel ni tepin rot:

1. Dampihdo
2. Lingaling
3. Irongeni
4. Mas epeng
5. Mas alem
6. Mas Aun
7. Mas eis
8. Mas ewel
9. Mas adu-adu
10. Medel
11. Triepwung
12. Aropwuki
13. Takaihn pei
14. Olopwah
15. Olomwah
16. E mat (maram)
17. Ir
18. Leledi
19. Sanok
20. Are en Sanok
21. Sanok en komwoni
22. Sanok en komwona
23. Sapat mwur
24. Sapwat mwo
25. Apenok mwur
26. Apenok mwo
27. Oarusu
28. Tuhdakarahn
29. Ehi
30. Olok

Eri iet duwen ehd en sounpwong eh uhd kapahrekiong duwen mwekimwekid en Maram. Tepin sounpwong kin tepda ni aun en rot en maram:

1. Aun en rot
2. Eir en rot
3. Ewel en rot
4. Adu en rot
5. Kadongoul en maram
6. Eisek ehu en rot
7. Eisek riahu en rot
8. Eisek siluh en rot

9.	Eisek pahieu en rot	20.	Kadongoul
10.	Maram pwul	21.	Olopwah
11.	Mas ehd	22.	Olomwah
12.	Mas are	23.	Takaihn pei
13.	Mas esil	24.	Mat (maram)
14.	Mas epeng	25.	Ir
15.	Mas alem	26.	Rot en pahn wel
16.	Mas aun	27.	Are en Rot
17.	Mas eis	28.	Esil en rot
18.	Mas ewel	29.	Epeng en rot
19.	Mas adu	30.	Alem en rot

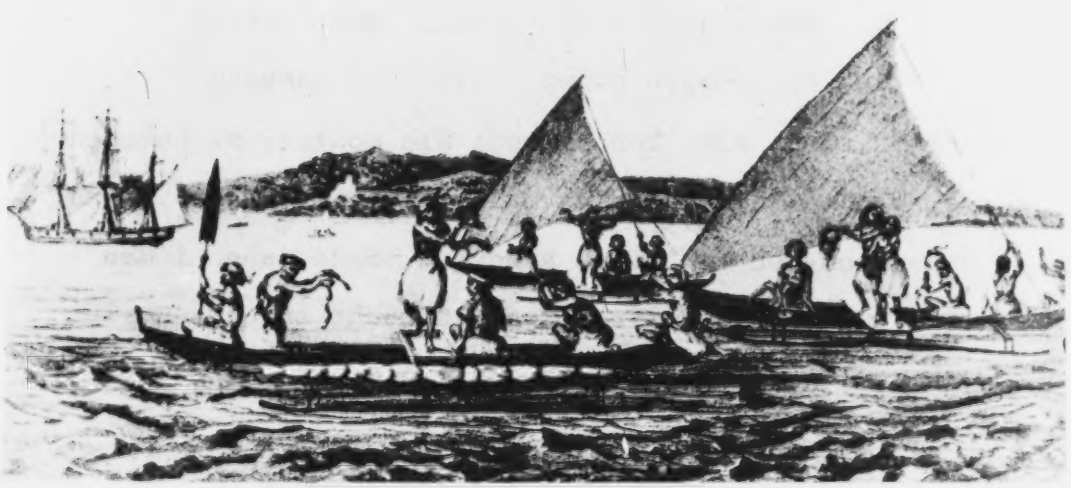
Nan rahn ehu e kin nehneh peseng wiahda ahnsou kei oh iet adarail kan:

1.	Nin Souwas	7.	Ehd en malek
2.	Kutoahr en pil	8.	Are en Malek
3.	Ngilen amwise	9.	Esil en Malek
4.	Tenterseng	10.	Epeng en Malek
5.	Nin soutik	11.	Men tikitik
6.	Ni lukopen pwong	12.	Ni menseng

Pwohng me tepda sang Tenterseng; Nin Soutik; Ni Lukopen pwong; Ehd en Malek; Are en Malek; Esil en Malek; Epeng en Malek; oh Men tikitik. Rahn uhd tepda sang ni Men tikitik; Ni menseng; Nin souwas; Kutoahr en pil; Ngilen amwise; lel Tenterseng.

KOASOAI PEN OHL EMEN ME PIRAPAHLA KESIK PWOAT

Dene sohp pwoat me pwarodohng Pohnpei keilahnaio ahpw kohdo peidi likin Nahlap. Eri dene mehn Pohnpei kan ahpw kin kilikilang. Irail ahpw masakada irail eri kin ndindapene weren eni loh e kohsang Yap. Eri dene sohp-o ahpw kesikesik. Mwohnsapw men, emen kaun en wehi en Kitti me mwareneki Sahu en Kitti, ahpw kohdo mi Oare ahpw kilenglahng sohp-o ih eri kohieila ie. Dene ahpw kohla kerada pohn sohp-o. Dene tohn sohp-o me pil kadek ohng mehlel. Dene tohn sohp-o re likouki likou mete. Sahu ahpw ale kesik-o oh kapaikada oh lusilong ohng Nahlap. Ih eri douluhl ohng nan sahpw kohdalahng Sapw Takai ih eri kidiong kesik-o ie. Dene kesik-o ahpw mihmi wasahu lau lel ni mwehi en kilitepw-o.



WAHR NAN KEPIDAW EN MWUTOK (1828)

Eri dene oapwoat sohp ahpw pil kodohng Pohnpei eri pidolong ohng Pahndiein Uh. Eri dene ohl en Wai men me kin kouson Kitti me adaneki Kakut, dene ohl en France men. Ihme kohiei iong ni sohp-o. Irail tohn sohp-o, ahpw kalelapak reh kesik-o. Ahpw sapeng irail ketihtihki me kesik-o mihmi Kitti. Re ahpw iangada kohla Kitti oh ale kesik-o oh wahiei ong ni sohp-o oh pwurikihla sang Pohnpei.

(Nahnapas en Kitti)

KOASOAI PEN KILITEPW

Dene wereilahr mwurin melimel aramas koaros kaparaparadahr oh tohtolahr Pohnpei. Eri sohp pwoat kohdo me tapiada soumwahu ehu me adaneki mpwet de kilitepw. Eri sohp-o ahpw kohdo pidolong ohng likin Mwudok; ohl en Wai men me kohlong me adaneki Pilbauos. Eri dene ekei tohn sohp-o me wia kilitepw. Mehn Pohnpei ahpw sohte ese ihr eri kin kohiei ohng ni sohp-o. Eri soumwahu-o ahpw kohieng irail. Irail ahpw wadohng nan sapw. Eri ahpw doupeseng ohng tohn Pohnpei, tohto me lellelehr oh tohto me pil melahr. Dene songen mpwet ieu mie Pohnpei mahs me tikitik. Eri

mehn Pohnpei kihong ede pahrang. Dene ma emen aramas lellel ah dene emen aramas me kilin wai pahn kohwei pwoalehdi pwe en lusiong reh pwe dene en kihsang eh kilin wai. Ah dene sohp-o ahpw wahdo mpwet me koaros-ehsang tohn Pohnpei.

(Nahnapas en Kitti)

KOASOAI PEN MWOMWODISO EN PROTESTANT

Iet duwen Pohnpei mahs: irail mehn Pohnpei koaros me rotorot ni ahnsou en kawa pwe irail sehse lamalam en marain oh pil sehse lamalam en limpoak pwehki arail sohte kin ese me Koht mie. Eri ahpw kedekedeo lau lel ohng emen missionari en protestant me kohdoh-sang nin sahpw en Amerika Epeng, me adaneki Toahkte Kulik. Eri ahpw kohdo mwohndi Pohnpei ahpw padahkihong tohn Pohnpei duwen lamalam en Koht pwe tohn Pohnpei me lamalam me iet te eni lapalap en, Nahn Sapwe. Eri ni ahnsou me Toahkte Kulik pwarodo mwohndi nin sahpw en Madolenihmw ahpw kouson nin sahpw ehu me adaneki Sallong. Eri ahpw pil padahkihong irail duwen lamalam en Sihses. Eri mehn Pohnpei diaradahr duwen lamalam en limpoak pene nan pwungarail oh pil lamalam en kamarain ohng Pohnpei. Eri ahpw sohlahr imwintihti oh pil solahr peirinpene nan pwungen mehn Pohnpei. Eri mwurin Toahkte Kulik ah

kamarainihlahr Pohnpei ahpw lau pil soandier meh koaros rehn tohn Pohnpei. Eri sounpadahk en protestant kan me ngeder kohdohsang nin sahpw en Amerika ahpw kohdo mwohndi pahngpeseng ni wehi ka: nan wehi en Kitti, Uh, Sokehs oh Madolenihmw. Eri irail ahpw pil wiahda sukuhl lapalap ehu ahpw kalalokongelahr mehn Pohnpei. Eri sounpadahk pwetepwet kan ahpw kasapwilada ekei mehn Pohnpei me lolokong lahr pwe irail en pil wiahla sounpadahk. Oh irail en sewesehda me pwetepwet kan. Irail pil ale ekei sounpadahk me toantoal ahpw kihong ni wararail sohp pwoat me adaneki Morningstar ahpw kadar irail lahng ni dekehn likih kan, Motlok ape, oh pil Ruk ni pali kapi ah ekei me kohla ni pali mese ah nin deke en Pingilap ape oh pil Kusaie pwe irail en kapwaiada sukuhl nin dekeh kan. Eri koaros deke ni pali kapi oh pil ni pali mese nan Kahndeke en Karalain toweh kan me wiahla missioneri en protestant lau kohkohdo lel met; ah Pohnpei te me ekei teweh kan weklahr oh wiahla souleng en Kadilik ni ahnsou keren ni ahnsou me mehn Spein lelehr ahpw kousonlahr Pohnpei. Eri iet duwen ekei sounpadahk en protestant, me pwetepwet kan irail kin meirong ahpw ndahng mehn Pohnpei kan ren wahla arong ape ahpw kihong nan ehd oh pil wadohng sounpadahk

pwetepwet kan. Eri irail ahpw kin netkihla rehn sounpadahk kan ahpw koledi mwohni tohto pwe dene irail men meirong kihong Koht. Eri irail ahpw pil kin netkihla neirail pwuhk kan oh pil mehn nting ape oh pil sleit kan koaros kepwe en sukuhl kan. Eri irail ahpw pil koledi mwohni tohto ahpw pil iangahki arail meirong ohng Koht. Eri ni ahnsou met mehn Pohnpei kan pil wiahla ehu sohngen meirong kapw; irail solahr wiahda arong ape, pwe sounpadahk pwetepwet kan pil kahng ehr tohn Pohnpei koaros me missioneri en protestant en uhd ale mwohni ahpw pil wadohng rehn sounpadahk me pwetepwet kan ahpw pil meirong kihong irail; iei te me uhd pweida ni ahnsou koaros me sounpadahk en protestant kan mi nin sahpw en Pohnpei, iei te me wiawiher ni imw Sarawi en Protestant kan kohkohdo lau pil lel rahn wet; oh pil iet duwen protestant kan arail pahn ale ahpw wawehng nan pokon lapalap. Eri aramas me wia dihp-o pahn uhda ahpw pil kapahrek pohn pokon kalaimwun pwe en pil sakarkihda dipeh kan; dene iei duwen protestant kan arail kin lapwahda dihp akan. Irail kin pil mwahuki kasalehiong pokon-o pwe aramas me wia dihp en namenekla pwe en koluhkihla dehr pwuroahng wiahda dihp akan; mwuhr pein ekei sounpadahk pwetepwet kan mehn protestant[1] me pein kin wiahda

[1]Ephraim P. Robert - dipekihda dipen nenek (1859-1861 Pohnpei)

dihp ni ekei ahnsou. Eri irail ahpw pil kin kapwur-pwurlahng nin sahpw en Amerika.

Eri ahpw lau lel ni sounpar tohto eri ma e pahn koluhkihla duwen dihp akan eri e pahn pil pwuroahng ni ah sounpadahk; ah ma e sohte pil koluhkihla dihp akan eri e pahn pil kohsang lekdeklahr douluhlsang ni mwomwodiso en protestant kan solahr kak en pwuroahng kohkohlahte pwe songen sounpadahk en protestant kan me pil tohrohr; pwe irail pwarodohng kitail ni Pohnpei ahpw pil kapwatki sansal en sihmwpwuhl oh kodohng kitail ni Pohnpei ah lelehr rasohng kidi komwad akan me nan kapeh-dirail me diren lingalinglahr. Eri iei songen soun-padahk me pil kin ketewe mehn Pohnpei pwe irail kin mwahuki mwohni. Eri iei songen sounpadahk me sohte pahn pweida pwe Koht sohte pahng mwohni oh pil Sihses sohte pahn pil ketin sewese irail mwurin mehla pwe sounpadahk me kaidehn adamwahl ehu pwe mehn padahkihong aramas duwen lamalam en Sihses Kraist oh pil padahkihong aramas duwen lamalam me pwung pwe aramas en dehr loh-diong me suwed nin lamalam en Sehdan. Eri ni ekei ahnsou ekei sounpadahk en protestant me pil kin wia doahk en mweruwo kan; irail kin meirongki mwohni ahpw pil kihsang neihn mehn Pohnpei kan pwe irail en pil kepwehpwe ah tohn Pohnpei me pahn semwehmwe pwehki neirail mwohni kan

koaros me kohngehr rehn sounpadahk en protestant kan; oh irail pil kahngala mehn Pohnpei en dehr kang sakau oh kang paip pwe dene dihp lapalap Nanleng.

Eri me tohto mehn Pohnpei me pil peikiong irail ahpw solahr kang sakau oh pil solahr kang paip ah ekei me sohte dukiong irail ahpw kangkangete sakau oh pil paip lau lel ohng en missioneri en kahdilik kan arail pwurodo ohng ni Pohnpei. Oh iet pil ehu me sounpadahk en protestant kan pil suwedekihla en dehr wiawi ni Pohnpei, irail kahngala mehn Pohnpei dehr mwadong, irail dehr wia wen ape pwe me pil suwed iei ehu dihp lapalap Nanleng. Pwe iet duwen sounpadahk en protestant kan irail adaneki ahd riau, ekei me lapalap me adaneki Wahnparon iei me kak pepitaisihla aramas oh pil kak en kapwopwoudiala souleng kan; ah ekei me wia ehu songen ahd me adaneki Wahnrongamwahu, sohng wet me tikitik oh sohte kak pepitaisihla aramas de pil kapwopwoudih souleng kan pwe sohng wet me tikitik en wia doahk sarawi kan; iei te arail doadoahk kaunda sukuhl; iet duwen sounpadahk en protestant kan arail kin wiahda sukuhl; irail kin sukuhl sang ni Ehd en rahn lau lel ohng ni Alem en rahn nah wihk ehu. Eri tohn sukuhl kan koaros ahpw kin pil wahdo arong de mwohni ma aramas emen me sohte ah arong de mwohni ah pahn wahdo wahn mahi de pil wahn tuhke en mwenge kan

koaros me re pahn wahdo pwe ren pwainekiong sounpadahk kan duwen loalekong me ah pil kihong irail ehr nan wihk ehu. Irail ahpw wia nan wihk kan koaros duwen songen doadoahk tohrohr wet.

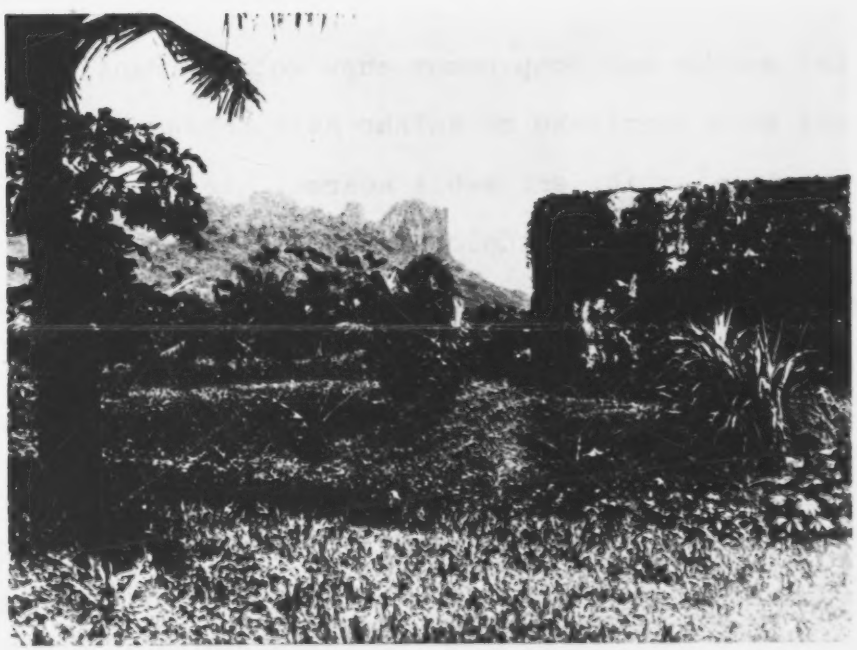
(R. Kehoe, Rohi en Kitti)

KOASOAI PEN TEPIN MWEHI EN MEHN SPEIN

Nin tepin arail kodohng Pohnpei sohp pwoat me pwarodo mahs me adaneki "Manila". Ihme kohdo apiada kisin likou en Spanis weliankihdi kisin likou en Sehmen ni wehi en Pohnpei koaros. Ni keriau en ah pwurodo e wahdo Kepina oh sounpei limehk, pahdre silimen oh ermahno silimen. Eri ni arail pwarodo Kepina ahpw kolahng rehn Lahp en Net kalelapak reh wasa me e pahn kousonie oh inoukihda pweinen doadoahk nin sounpwong ehu mwohni tala silihsek. Eri Lahp en Net ahpw mweidohng Kolonia. Irail eri kodohng Kolonia kauwada ihmw likou kei ihr eri kouson loale; re ahpw tapiada doadoahk, mwet oh kauwada inenen ihmw. Eri ni ahnsou re kouson ehr Kolonia, ohl silimen kodohng rehrail kousonla rehrail; iet eden ohl silimen et: Kristian, oh Kariu, oh Manuel. Eri irail ahpw panawihki Kepina en ilekiong Nahnmwarki kan ren kihdo nair aramas kan pwe ren iang doadoahk

Kolonia. Eri Nahnmwarki kan kin mweidohng soumas tikitik kan en kaunda aramas akan ren kodohng iang doadoahk. Eri aramas en wehi koaros kin kohpene ohng Kolonia doadoahk ie. Eri wihk me Kepina kin pwain ahr doadoahk, Kristian ape sohte kin kasalehiong soumas akan oh aramas kan. Eri doadoahk koaros me mehn Pohnpei kan kin iang wia Kolonia. Ah re ahpw sohte kin kilang pweinerial pwe Kristian, Kariu oh Manuel sohte kasalehiong irail ekis pwein en arail doadoahk. Eri mwuhr en met Kepina pil ilekiong Nahnmwarkihkan ren pil wapene kesik en Pohnpei koaros. Eri Nahnmwarkihkan ahpw pil kihpene kesik kan koaros oh wadohng rehn Kepina Kolonia. Eri Nahnmwarkihkan pwurpeseng ah soumas akan re kin koukouson Kolonia iang wie doadoahk. Ekei pil kin kohla Kitti ale pahn parem* mehn wia ihmw, ah ekei kin iang wie doadoahk te Kolonia. Eri ihr wie doadoahk oh lel sounpwongen eh nekla. Ah Kepina ahpw pein ketkihong Wasahi en Net mwohni duau; eri Kariu ahpw diarada ahpw mwakarkihda kihong Wasahi en Net en iang mwet oh wie ahl me kohsang Dipision oh lel likin imwen Kepina. Eri Wasahi ahpw kaunda nah kan iang irail doadoahk. Eri ihr wie doadoahk sohte kak ale pweinen ahr doadoahk pwe Kristian, Kariu oh Manuel kin ale pweinen ahr doadoahk kan ekihla, sohte kasalehiong irail. Eri ohl men me iang Kepina

kohlongodo, eden ohl-o Diego Baena. Ahpw ndahiong Kepina: "Ma I kohieila kumwail ahpw kanaiohng mehn Pohnpei, pwe I lemeleme me I pahn kohieila ah re pahn kemei kumwailla pwe kumwail inenen sakoneirail." Eri Kepina sohte kamehlele ohl-o. Eri ohl-o ahpw iang sohp pwoat pwuralahng Manila, ah Kepina ahpw pil ilekiong Nahnmwarkihkan ren pil wapene aramas luhwehkan. Eri Lahp en Net oh Wasahi en Sokehs sohte iang ketido pwehki soumas akan oh aramas me iang doadoahk kan re kohpenehr solahr iang doadoahk pwehki ohl silimenet me kapweipwei irail mehlel. Eri ni ahnsou me Kepina ilekiong Nahnmwarkihkan, Nahnmwarki en Kitti oh Nahnmwarki en Madolenihmw me ketdidohng rehn



KEHL EN REY ALFONSO XIII EN SPEIN

Kepina Kolonia tuhwong en Kristian, Kariu oh Manuel arail kairehki Kepina me soumas akan pahn pei ohng irail. Eri mehn Wai kan ahpw kin onopada ah mehn Pohnpei kan iang wie doadoahkte Kolonia. Re ahpw rong rehn Kariu ape me mahwen pahn wiawi. Eri re ahpw kairehki Nahnmwarkihkan. Eri Nahnmwarki en Kitti oh Nahnmwarki en Madolenihmw ahpw pwuralahsang Kolonia nihpwong. Pweidi manda ah Kariu, Kristian oh Manuel kihpene sounpei kan kohdilahng Sokehs wasa mahwen tepda ie nan Pohnpei.

KOASOAI PEN MAHWEN EN NI MWEHI EN MEHN SPEIN

Eri mwurin met sohp pwoat ahpw kolahng Manila kairehki mehn Spanis-ko me solahr nein Kepina aramas pwe re mahwenier ihr eri mehla koaros. Eri re ahpw kadarodo sohp welipwoat Colonel Soto me kaun, oh iang sounpei tohto. Ihr eri kohdo peidi nan kepidau, kohlong rehn Kepina Kolonia. Ihr eri kopwukopwung oh Kepina ahpw mahsanihong Kernel-o: "Ieremen kumwail mahweniong mehn Pohnpei; ihme mwahu kitail en mahkohng irail oh kapwungalahte lau mwahula." Eri Kernel kahng mehlel ahpw mahsanihong Kepina: "Kowe ese pwe I sohte kodohng

mour pwe I kodohng en mehla." Eri Kepina ahpw mweidohng irail. Eri Kerne-o oh iengehkan ahpw pwureiiong nin sohp-oko. Eri sohp-oko ahpw kouluhl lahng Madolenihmw; ihr eri daulih Ohwa kohla peidiong nan kepidau en Pahndiein Uh. Eri ihr dakehda pwoht ekei kohlong ohng nan sahpw-o. Ekei inenla Temwen, ah ekei Na, ah ekei inenla Dolapwail. Eri ihr kohlong sohte diar aramas nan sahpw-o pwe mehn Pohnpei kan ruk pesengehr. Eri me kohlong ohng Dolapwail-ko re kohlong ah mehn Pohnpei ko kin ruk nan wel eri kin kasikih irail. Eri mehn Wai-ko sohte insenohki, re kin kesik wohng te wasa re kin kesikesik sang ie. Eri ihr pil wenewei sang isikedi ihmw kan koaruhsie sohte ehu luhwe, ah mehn Pohnpei-ko rukrukte kesikesikih ir oh kasikiede meh ehk. Eri ihr pwureiiong nin sohp-oko. Eri rahnohte re isikada sang imwen Temwen, Na, oh Dolapwail. Eri pweidi manda ihr pil pwurolong, ekei dake pwoht kohlong ohng Sapwehrek. Eri re sohte kakolong ni pwelipwel-o, ah re pwureisang ihr pil kohlong Sapwalap, oh re pil sohte kakolong, re ahpw pwureiiong nin sohp-oko pil kopwukopwung. Eri ihr pil pwuroahng nan pwoht-oko pwurolong Dolapwail. Eri pwoht-akau ahpw seisei kohlong oh peidi, ihr eri kerada; eri ihr eri tapiada mwatih ahl oapwoat en kohsang Dolapwail lel Sapwalap. Eri ihr mwet sang ni oaroahr lel powe;

aramas riemen ahpw kohsang Kepine kohla wie rukrukih ar wie mwetimwet. Ira ahpw kasikih Kernel-o lel nan ewe pwarala likin paiki, kemehla. Eri ihr solahr mwet; re ahpw ale Kernel-o pwurekilahng nin sohp-oko. Eri sohp-oko ahpw pwureieisang Pahndiein Uh kohdo pedelong ohng Ohwa ah oapwoat wa Kernel-o oh ekei soun-pei me lellel douluhl dohng rehn Kepina Kolonia. Eri nin dokon sohp-akan ahr tangolong ohng likin Ohwa re irek sang kainene Mesihsou lel likin Dahkerei, ah oapwoat kohdo peidiong pahn Awetik. Eri mehn Pohnpei-ko ahpw kohdo mi pohn dohl kasikih ekei ihr; eri sohp-o ahpw pwureieisang wasahu oh kohla peidiong kepidau en Dahkerei. Eri ihr ahpw tapiada ahr kasikih Ohwa; ni ahnsou re tapiada ar kasikih sahpw-o, re tepkihda kesik pirerrer kedekedeo nihpwong oh lel ni sohrahn ah re ahpw uhd tapiada kesik lapalap lau lel wasa rahn peseng mehlel ah re ahpw keredihsang nin sohp-ko kohlong ohng Ohwa. Ekei keredi seilahng Mesihsou ah ekei keredi seilahng Areu, ah re ahpw kohkohpene lau kainene Ohwa. Eri ni ahnsou re keredihsang nin sohp-oko, ekei keredi mahs ah ekei mwuhr, ahpw masamas riapar kohlong ah ni imwi elep elep re kihkilahng kesik lapalap; re wiahte alualu ohng nan sahpw karada wasah kis adaneki Pohnpaip; re ahpw kodahng Kidielik, wasa kahnihmw mihe. Ah re

ahpw kohla isikada ihmw kan koaruhsie, sohte ehu luhwehdi. Ihr eri peidiong Ohwa; manda ni menseng ihr eri tangei sang wasahu. Eri sohp-oko ahpw mwesel tangei sang wasahu. Eri poudek en oapwoat ahpw tengala; eri pwoht en sohp teiko ahpw pwurolong iang apih poudek-o ahpw sohte kak ah re lupukediong wasahu; ihr eri pwurodohng Kolonia.

Eri mwurin ahr pwurasang Madolenihmw-o re pil kopwukopwung oh sohp welipwoat-o ahpw pil pwuralahng Madolenihmw. Eri oapwoat wa sounpei tohtohie, kohla peidiong Ohwa ah isipwoat douluhl lahng Pahndiein Uh. Eri pweidi manda tohn sohp me pei likin Ohwa ahpw keredi oh kohlong ohng Ohwa. Ihr meh limepwiki sounpei me kerediong Ohwa. Re ahpw sapasapal kohlong oh lel Mesihsou ahpw kohkohlong ohng pali Sapwalap-o. Ah mehn Pohnpei kan ahpw pelipelian ihr, tangatang nan wel kan kesikesikih ir kemekemehla ekei; ah mehn Wai-ko re kin sohpei wohng ete wasa mehn Pohnpei-ko kin rukila kesik sang ie. Eri ihr pil wonowei sang; ah sohp me pei Pahndiein Uh-ko ekei sounpei-ko dake pwoht, ekei seilahng nan dahu en Lehdau, ah ekei keredi Temwen kohlong ohng Tamworohi lel Kepirohi, kohlong ohng Tamworohi lel Kepirohi, kohlong lel Sapwehrek ahpw papahng sahpw akan kohlong; ah mehn Pohnpei kan ahpw

pil rukuruk kesikesikih ir. Eri mehn Wai-ko pil kin sohpei weite kesikwohng wasa me re kin kesikesik sang ie oh ihr pil wonowei sang pali Sapwalap-o. Iei ih wasahu me re pahn mahwen ie. Eri ahnsou me alialuh-ko kohkohpenehng Sapwalap-o, alialu me keredi Ohwa-ko kin papain me kohlong Temwen-ko ren pitipit long pwe re nek-dier. Eri ihr kohkohlong oh me keredi Ohwa-ko me mwadang mahs lel kehl-o (Kitam). Eri ihr ale kehl-o oh re sohte kak ohng pwe re malaulau lahr; ah pwihn teio ahpw koh-kohlahte wonlahng kehl-o oh lau kalewehdi. Eri mehn Pohnpei-ko mahmahwen ieng irail oh souwer kak pwe mehn Wai-ko koledier sahpw-o. Eri re ahpw tang peseng ruk-ula ah ekei tangalahng rehn Nahnmwarki (Nahnmwarki Paul) Dolmeriwi. Eri mehn Wai-ko ahpw mwohndiong nan kehl-o oh kommol ie, oh pil mwenge ie. Eri ni ahnsou re mwenge-mwenge mehn Pohnpei-ko kin pil rukurukte kesikesikiń irail oh pil kemehla ekei. Ihr sohte me irail wia pwe ar mwengehte re apwahpwalih oh nek re ahpw isikedih sang ihmw kan en sahpw-o lau neksang ah pwoht-oko ahpw kohlong ale irail oh iang me soahn ape ah me mehla re sarepediong Sapwalap, pwe me tohto me lel. Eri mahwen wet Pahdre Augustin iang kolahng Sapwalap oh iang sapal sang Temwen lel Sapwalap. Eri e pil iang sounpei-ko dake pwoht-oko pwureieiong ni sohp-oko. Eri sohp-oko

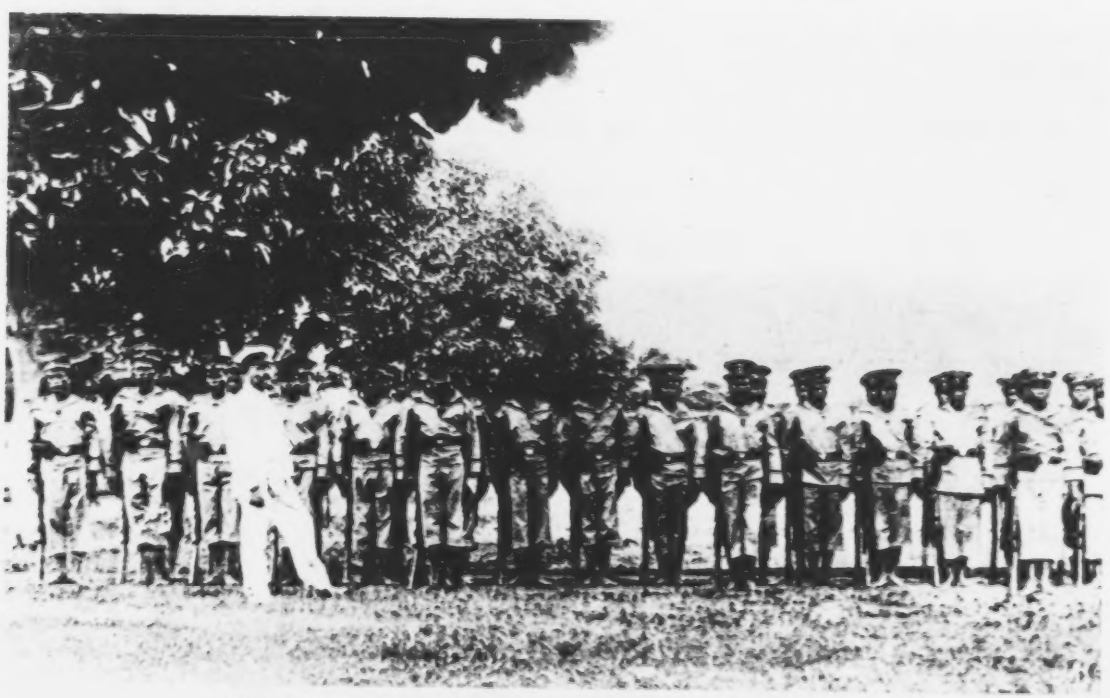
koaros ahpw mwesel pwurodohng Kolonia. Eri sohp-oko pwuralahng Manila oh Kepina oh eingehko tehr me kou-kouson Pohnpei lau wereilahr. Solahr mahwen wiawi Pohnpei; koaros mwahulahr mehlel.

Mehn Manila wenemen ahpw sopohla nin nahna oh lel Madolenihmw. Eri ihr kohla inene Dolmarewi. Ihr eri kohla tuhwong ohl emen me adaneki Pulenwai ah wie umwuhmw wasahu; ihr eri pwaradahng ohl-o; ohl-o ahpw kahreirlahng rehn Kirou en Lehdau. Eri re kahng naineki mehn Manila-ko pwe re soh likih ir pwe re de kemeirailla. Eri ihr pil douluhl lahng Sapwalap oh kohkohdo nin sahpw akan oh lau lel Kinakapw oh ihr pil kodohng Sapweak kouson rehn Wasahi en Madolenihmw. Eri Wasahi oh sapwelimehkan kin kanaiohng irail mehlel. Re kin kamwenge irail oh ketikihong irail dourail oh apwapwalih irail ahnsou koaros. Eri kedekedeo ehu ahnsou meh silimen ahpw idawehn irailla. Eri ihr pil kohlahte Sapwalap; me mihmi rehn Wasahi en Madolenihmw-ko ahpw rongada kohla pil kahreirail dohng Sapweak. Eri ihr koaros ahpw kousonla rehn Wasahi. Eri re ahpw koukouson lau wereila; ah mehn kohla mwuhr-ko ahpw pil pwuralahng Sapwalap; ah meh teiko ahpw mihmi rehn Wasahi en Madolenihmw. Eri ihr eri kinehda likamw pwoat me dene mehn Uh pahn kolahng mahweniong mehn Madolenihmw. Eri mehn Manilah-ko ahpw

inoukihda ren sinsile tehnpas en Wasahi-o pwe mehn Uh-ko de kohla kapwuiala. Eri ihr kin sinsile tehnpas en Wasahi-o nihpwong koaros. Eri kedekedeo epeng en pwohng ah re ahpw mwomwohd likin ihmw-o inihnouki ren kamatala Wasahi. Eri en Wasahi ah Likend ahpw kaupehkihda en dehr seimoak, pwe mehn Manilah-ko ininouki ren kamatala. Eri Wasahi ahpw ohpada wasa. Eri ihr solahr inihnouki. Eri pweidi manda ah Nahnmwarki en Madolenihmw ahpw paronlahng Wasahi en ketilahng reh Temwen. Eri Wasahi ahpw mwesel ketidahla Temwen. Eri mehn Manilah-ko ahpw sinsile ihmw-o, oh pwopwoud ehu oh pwutak emen me iang mehn Manilah-ko sinsile tehnpas en Wasahi-o. Eri nihpwong koaros re kin mwadomwadong, keteketewe mehn Pohnpei-ko pwe ren meirkelikla ah re ahpw pahn isaneki kemeirailla. Eri soh pwe mehn Pohnpei-ko pil kin ieiiang irail te pepehd ahnsou koaros. Eri ihr eri awiawih Wasahi oh e sohte kak pwurodo pwe Nahnmwarki solahr kadar. Eri mehn Madolenihmw kan kin kohpene iang uhdiahl mwadong re kin wiewia kan pwe re kihkihong me mwadong mwahl ehu; ah re sehse me mehn Manilah-ko widiwidingei irail pwe ren kemeirailla. Eri rahn ehu re ahpw ede nair naip kan lau kengla mehlel. Ah rahpw kohla kin mwadomwadong; ah mehn Pohnpei kan ahpw kin kohpene uhdiahl lau nek mwadong, ah re ahpw kin kohkohpeseng.

Eri epeng en pwohng ah re ahpw pil mwadomwadong lau lel nin sohrahn ah mehn Pohnpei-ko ahpw kohkohpeseng ah mehn Manilah-ko oh pwopwoud-o oh pwutak emen, irail tehr me mihmi wasahu; eri re ahpw pidolong ohng nan ihmw-o wendi meirla lau lel ahnsou pwopwoud-o oh pwutak-o meirkelikla ah mehn Manilah-ko ahpw kohla ale tuhke kei kelepene wasa pwopwoud-o wen ie lau nek; ah re ahpw ale neirail naip-ko pelekihsang mongen pwutak-o; ah re ahpw katungki serepein-o naip. Eri serepein-o ahpw wer ah re ahpw pelehki were naip eri kilin were te me kolokol. Eri ni ahnsou re kemelahr pwopwoud-o oh pwutak-o re ahpw tangalahng nin nahs ehu ni oaroahr-o wasa me en serepein-o eh pahpa oh rie me laud-ko kin koukouson ie. Eri ni ahr tangalahng nin nahs-o re likamwada weriwer kohla likilik-werih ohl-o kin nda: "Pahpa, pahpa! mehn Uh me met." Eri ni ahnsou ohl-o wonohnte re ahpw tangala kapilpene. Ihr pil nda: "Pahpa, pahpa! mehn Uh mi met." Eri ohl-o ahpw lemehda me re widiwidinge pwe ren kemehla. Eri ohl-o ahpw uhdahte lus pohrail tangala kairehki mehn Pohnpei-ko duwen songen me mehn Manilah-ko wiadahr. Eri ni ahnsou me ohl-o tangalahng mehn Pohnpei-ko mehn Manilah-ko isaniki poarpenehng tehn war en Wasahi wahr oapwoat mihmi nan nahs-o; eri lih me lapasang Wasahi-o oh pil emen lih iang ih, ira porpenehng wahr-o koledi ah mehn

Manilah-ko nannatihongete wahr-o lau lel nansed-o. Eri irail karadahng powe oh seidewi, ah mehn Pohnpei kan ahpw tangpene mehn Manilah-ko seuwer mie pwe re sei ier dewi. Eri re ahpw pwuralahng ni ihmw me re kin koukouson loale-o oh diarada ar pelehsangehr mongen pwopwoud-o oh pwutak-o. Eri ekei mehn Pohnpei-ko ahpw nda ren pwakihrail ma re sou pahn tuhwong irail nansed pwe ren kemeirailla. Eri ekei mehn Pohnpei-ko kahng pwe ahr lamalam me dene mehn Manilah-ko mihier Kolonia. Eri mehn Pohnpei-ko ahpw likilikamw kesikesikla mwurirail ah re samwalahr pwe ma mehn Pohnpei-ko pwekih-irail re pahn konoirailđi pwe sohte padil re seiki pwe ketia rioapwoat me re erilamki lau lel Kolonia. Ah me



OPISHR EN SEMEN OH PWOLISMEN EN MELANESIA

mi Sapwalap-oko rongada mehteiko ar serwer mi mwo eri ihr pil sopohla pwurodohng Kolonia. Ah mehn Pohnpei-ko ahpw ale rien Wasahi serepein-o oh ah pwoud walahng Temwen sarepediong ie. Ah pwutak-o me serdiong Sapweak. Eri mehn Madolenihmw-ko ahpw insensuwedeki sourail-ko. Eri ihr inoukihda ren kodohng ikih. Eri aramas ekei ahpw kohsang Sapwalap kohdo rukruk Louwi; ah mehn Manila riemen ahpw kolahng lopwolopw Louwi. Eri ira kohla wie lopwolopw ah mehn Madolenihmw-ko ahpw pwarada kemeirailla. Eri mehn Madolenihmw-ko ahpw pil pwurala pohn nahna lel Sapwalap. Eri ihr koaros insenamwahula.

Eri mahwen wet I sohte ese tapi, pwe ekei nda me mehn Spanis-ko me suwedki protestant ah ekei nda me pro-

testant me suwedki Kahdilik mi Madolenihmw. Ah re pil nda me sounpei-ko kolahng rewen tuhke rahn ehu eri Wasahi en Madolenihmw ahpw kasosohng irail ni arail doadoahk-o. Re ahpw mwakarkihda koledi woakih. Eri iet pil ehu: nin dokon ahr mahwen sapal-o sounpei tohto me mehla ah mehn Pohnpei men me pil iang mehla pwehki arail rukuruk nan kehl re ahpw mahmahwen iong mehn Wai-ko, ma ihr koaros me sansal mehn Pohnpei tohto pahn pil mehla pwe sounpei kan me tohto mehlel. Oh re pil sohte insonohki pwehki ar nekdier, re pil kin wonoweite koledi Madolenihmw. Eri mwuhr en me pwukat insenamwahu miehier ni wehi koaros, oh pil rehn mehn Wai kan; ihr koaros pil peikiong ar Kepina oh Kepina pil poakohng irail kohkohlahte.

REPOHT EN MAHWEN ME WIEWIAWI AHNSOU WET NAN POHNPEI

Pekeder ohng Señor Diego de los Ríos y Nicolau; Kohpernor en Philippines.

Nan Dekehn Caroline koaros, iang Dekehn Palau kan, mie meleilei, koapwoaroapwoar, oh kupwur en peik ohng wein Spein. Pil mie mehkot me kaperen oh kansenamwahu me pid duwen deke koaros me mihmi pahn epwelpen wein Spein nin duwen ar kasalehda ar loaloapwoat oh sewese wein Spein. Ahpw met me mehlel ahnsou met wein Spein diaradahr

mwekid apwal ehu oh wie likolongki dipuk suwed en irail teikan.

Nan Madolenihmw te, kisin keimw kis nan wein Pohnpei me wiewia mwekid en uhong. Wasa kiset adsuwedkilahr eh kekeielek mwekid en uhong ahnsou reirei. Nan erein ahnsou mwotomwot kitail kakaunki, kitail aledier mwekid kalaimwun siluh en uhong sang nan Madolenihmw, nan 1887, nan 1890, oh mehn rahn pwukat.

Nan mwekid en uhong koaros, kak mie ekei kahrepe tohrohr, ahpw kahrepen uhong kin tepsang ni kailongki wehi me kaunda oh sang ni inengin uhtohrada. Ahpw ohng ni mwekid en Pohnpei, I pil sohte nohn men kosoia kahrepeh kan ni oaritik, pwe Nahnpei me tihtiengki mwekid en uhong, ahnsou koaros me rir eh mwekid oh ahnsou koaros e sohte men kasalehda me Ih me pwukoahki mwekid en uhong. Pil miehte aramas tohto ngidingidki me e song kakehlahkihda eh manaman me sohr-ala, mwekid en uhong oh kauwe eden aramas. Ekei kamehlele mwekid en uhong wet pahn laudla oh pil lelohng mahwen en mehn Amerika[1]. Ekei lemeleme mwekid en uhong tepdahsang ni soansuwed en wehi laud me kakaun, met e sansalehr mwohn mwekid en uhong, mie pingiping laud nan Pohnpei, ahpw mehlel nan kisin dekehn Mwand. Kaunopadahn mah-wen en uhong miehier oh ihme ni Mahs 17 en pahr wet tohn Madolenihmw oh ekei tohn Uh oh Kitti patpene pahn ar kaun Nahnpei pwehn tapiada mahwenki dipwisouhn pei kan. Mwekid en mahwen wet sohte pweida pwe sohp "Quiros" kasikihdi oh kakihrala wahr en mahwen kei kereniong

[1]Mahwen en mehn Amerika: Mahwen en nan pwungen mehn Spein oh Amerika nan pahr 1898, ni ahnsou me mehn Amerika kalewehdi tohn Cuba oh Philippines me mihmi pahn manaman en Spein.

dekehn Mwand. Irail me lohdih kan pil saledeklahr ni ar wiahda inou mehlel kei: ahpw mwein ele irail sohte poahsoankihda inou mehlel pwukat pwe mwurin sounpwong ehu re pil pwuroahng mahwenda oh re tohtoh sang mahs. Met e wia kemwekid keieu en uhong me tieng mwohn mahwen me wiawi ni 17 en April.

Iet mwomwen arail plahn akan: ni ahnsouhn Kaudok de ni ahnsou me konoahng irail song en koledi Awak oh wasa koaros me loaloapwoat oh kompoakepahn wein Spein. Mahwen me pahn keieu mwhur irail pahn inene nan kouson en mehn Spein. Pwehki e sansalehr koasoandi pwukat Kohpernor karadahng pohn sohp "Quiros" pwehn iangada nah sounpei kan kohla nan Awak kereniong Mwand. Tohn wasah kan iang arail Nahnmwarkih kan pil iang mwadangalahng Awak pwe ren sewese teweh kan. Irail pwukat koaros mweidohng Kohpernor paliwararail, sang ni pein eh manaman en kameleilei, Kohpernor song en katokehdi irail me uhong kan. Pak tohto e kin kihpene irail me kakaun mwekid kan oh mahkihong irail arail wiewiah kan. Mie ahnsou me e kin kamasepwehkih irail pwe re de sohte pwilikihdi inengin uhong. Eri pwehki ar sohte pohn ese eh koasoandi, e uhdahte kesik oh tapiada mahwen nan sounpwong ohte, ih met me tapiada mahwen me kakerehdi nta nan wasah kan me kereniongete Awak. Sang ni wiewia wet kohdo irail me uhong kan, song mahwen iong nait aramas akan pwehn kansensuwedihki Kohpernor oh kaun en Spein kan ar werwer kan oh koul laud rahn koaros me pil suwed ohng en sounpei kan ar wauneki ar wehi oh pil irail mehn Pohnpei kan iang koukouson nan Awak insensuwedlahr. Aramas pwukat me sohte nohn ese tiahk oh

dipuk suwed iong mehn Spein kan oh iang mahwen oh uhong kaidehkinte at mour pwe re pil uhong at ndand - - - meid nohn laud arail uhong mehn Spein.

Ih me dehde me mwekid en uhong osadah sang rehn pwihn suwed en Madolenihmw oh ekei wasa nan Uh oh Kitti. Wasa kiset perehrehki nan wel mesul oh mie aramas pahpwiki me mie neirail dipwisouhn mahwen me I men koulimehki soun laidih roahs kan oh sohp en netinet kan me kin pwarodo pak ehu nan pahr ehu pwe ren kawelialihkihda dipwisouhn mahwen kan ekei dipwisou tohrohr. Ahpw nan atail pali, pali laud en mehn Pohnpei, tohn wehi en Net, Sokehs, oh elep en tohn wehi en Uh oh Kitti, pwehki teweh kan pali tohto me souleng en Kahdilik re mihmihte nan ar loaloapwoat ohng Kohpernor oh koperment. Irail koaros tohnmeteiki ar sawas, oh irail me tohto me Kohpernor en ahnsou wet kihong irail dipwisouhn mahwen. Ih kamehlel pen arail koapwoaroapwoar me sansal nan pwoar en mahwen kan nan Awak. Sangete nin tepin mwekid en uhong lel met, re meirongkihla ntahrail pwehki wein Spein oh ar mwomwohdiso me ohkilahr mwekid wet irail nantiheng-ete imwintihtih kan oh kapwurehsang nan wasahn kouson. Imwintihtih kan sohla pwuroahng kerenkihdo mwail ehu. Wiawi wet pweidahsang ni mwekid en sounpei siliakan oh kaun men. Mehlel me pali en Kahd-ilik nan Pohnpei me wia silepen koperment en mehn Spein. Ma sohte arail sawas, kouson lohdier wereilahr oh teweh kan kamakamlahr mehn-dahte kaun Kohpernor eh kapwukapwurehiong eh pekipek en meleilei.

Mahwen en uhong wonlahte mwowe, ahpw e wie tikitikla sang ni

imwintihtih kan ar pwangahkihdahr sohte pweidahn ar mahwen oh dipwisouhn mahwen pil malaulau me luhwehdi me re kak doadoahngki. Ihme dehdehier irail mehn Kitti kan nan pwung meleilei ohngehr Kohpernor. Pil ehu rohng kesempwal aramas me tapih oh me mwareneki kaun en irail me uhong, miher nan kalapwuhs sang ni eh sawehweh oh sou kautih pwehki eh mwemweit ni sohp en mahwen "Villabos" me peipei ni wapen Rohn Kitti wasa me e poaroapoardihe ni sohte pelian.

Ihte dipwisou keieu konoahng mehn kameleilei nan Pohnpei, mahwen. Sohte en mehn sahpwet arail pepehm en lapalap de kadek. Irail wiahki me kadek oh mahk duwehte rotorot oh luwet. Mwekid en uhong en nin tapio sewesehda mwekid en uhong en ahnsou wet.

Manila, Dec. 26, 1898
Fray Bernardo de Sarría,
Apostolic Missionary

KAWEHWEH PEN LEPIN LOKAIAH KAN

1)	Gatau de Katsau:	Eden Kusaie ni mwein kawa.
2)	Kalaideki:	Pwaineki
3)	Kao:	Sohte me ese kawehweh pe.
4)	Kasak:	Peisin tuhke.
5)	Kemei:	Menihke en nansed me aramas kin kang.
6)	Keke:	Mad de Paina.
7)	Ketuhnai:	Sohte me ese wehweh pe.
8)	Koiyo (Koio)	Tuhke lingan pwoat.
9)	Kuliada:	Adiada
10)	Kutoar:	Wasa me mehkot kin tokidi ie; Imwin mehkot.
11)	Mpeṅ mour:	Pweinen mour.
12)	Mwelel:	Sohte me ese wehweh pe.
13)	Parem:	Tuhkehn naniak me duwehte oahs en wia ihmw.
14)	Perou:	Mehkot me did pwon pene.
15)	Pwilepeipei:	Piten mong reirei.
16)	Saladak:	Kilikileng wei.
17)	Sonorala:	Men mwengehda.

INTRODUCTION 89

HISTORY OF PONAPE 90

THE ORIGINS OF PONAPE 95

CONCERNING THE DWARFS, I 100

CONCERNING THE DWARFS, II 101

LENGIAP AND THE GIANTS 103

STORY OF THE GREAT GODS 106

SONGS FOR THE PADDLE DANCE 108

THE FLYING WIFE OF THE SAU DELEUR 112

THE STORY OF A SPIRIT CALLED LIHSER 116

STORY OF THE EEL 118

A SEAFARER COMES TO THE END OF THE WORLD 121

STORY OF THE STONE CANOE 122

THE STORY OF NAHNSAPWE 124

THE SMART BOY AND HIS TWO DUMB BROTHERS 127

STORY OF TWO MEN WHO WISHED TO ENCHANT ONE ANOTHER 132

THE RAISING OF THE SPANISH FLAG OVER KOLONIA 135

THE BATTLE IN SOKEHN AND THE KILLING OF THE DISTRICT ADMINISTRATOR 139

A STORY OF LUHK, I 142

A STORY OF LUHK, II 143

THE STORY OF SOAHNGORO 147

THE STORY OF A CRAB 148

THE STORY OF LIPWEMARAM 150

LAPANGO CHANGES MEN INTO STONE OUT OF JEALOUSY 154

THE STORY OF THE SPIRIT KODON 158

THE STORY OF SMALLPOX 162

STORY OF THE MAN WHO STOLE THE CANNON 163

A STORY ABOUT RATS 165

STORY OF THE PROTESTANT MISSION 167

REPORT ON THE PRESENT REBELLION IN PONAPE 171

THE COMING OF THE SPANISH TROOPS UNDER COLONEL SOTO: THE LANDING AT MADOLENIHMW: THE STORMING OF FORT KITAM 177

INTRODUCTION

The stories, legends, and histories in this book were originally written down by anthropologists attached to the Thilenius South Sea Expedition of 1908-1910 during the German Administration. At the end of every selection, the name of the storyteller is found in brackets.

Yet many of the stories are much older than this and represent the cultural heritage of the Ponapean nation as it has been passed from mouth to mouth for hundreds of years. Today our storytellers appear to come to us from a distant and almost forgotten world: a world of strong deeds and beliefs. Many of the events and names in this book are already dim with time, for who today remembers the wars against Spain or the building of Kolonia? Who remembers the old gods of the Ponapeans, Nahn Sapwe and Luhk?

Since these stories are Ponape's common heritage, we have left the stories as they were originally told by these old gentlemen. We have however employed the new orthography as recommended by the Ponape Department of Education, and a glossary of old Ponapean words is provided for words indicated by an asterisk. So that non-Ponapean speakers in this district and in Micronesia might share these stories, an English version is provided in the second half of the book. One should be warned however that the English version of the stories is not a literal translation from Ponapean original. Circumstances dictated that we had to make the English version from the German translation found alongside the original texts.

We offer this book to the schools and communities in the hope that it will prove itself useful and interesting.

Kolonia, Dec. 13, 1972

Pensile Lawrence
Marty Rodriguez
Jim Vincent
John Rosario
Erwine Hadley

History of Ponape

In the old days, several Nahnmwarkis ruled after Isohkelekel. They performed several kinds of sacrifices: they sacrificed to fish, trees, and stones. The people of Madolenihmw also practiced a holy rite which was called pwongin sahpw. People thought that Ponape would perish if pwongin sahpw was no longer practiced. Thus several people set out for a secret holy place called Lihl. Here they carried out holy rites for eight days on a stone. Then they set out for several other places where they sacrificed to a sea-fish which is called Nahn Samwohl ("eel"). Their custom was to sacrifice to Nahn Samwohl as follows: one caught a tortoise and guarded it until it was offered to Nahn Samwohl. They went and brought the tortoise, killed and cooked it, and then gave a little to Nahn Samwohl who, as their lord, must partake of the tortoise. When Nahn Samwohl had eaten some, then they divided the tortoise and ate it. They so honored Nahn Samwohl that they

would not eat before Lord Nahn Samwohl had eaten: only then would they eat.

Now the time came when many foreigners stayed on Ponape due to the arrival of many ships. But the people of Ponape did not trust the foreigners as they thought that the foreigners would be wicked as they thought they were human ghosts -- such was their idea of them. So it remained until the coming of a Nahnmwarki who ruled and who was called Luhk en Kesik. He made a strong oath and sacrificed to Nahn Sapwe and held the sacrificial festival of pwongin sahpw.

A priest appeared on Ponape who wished to spread the Catholic faith. But the Nahnmwarki did not want to admit him because of this wish. The priest lived on an island in Madolenihmw called Na. The priest lived on Na with a great chief who carried the titles of Wasahi and Luhk en Kidau.

The priest taught them to believe in God. But they laughed about this belief and said that they knew a great chief in heaven, Nahn Sapwe,

and besides him there where no other gods. People did not follow the instructions of the priest because people did not trust him. The priest lived a long time with them. They were always friendly to him and took care of him until he got sick and died. They buried his body on the island of Na.

As long as the Nahnmwarki Luhk en Kesik lived, he did not bother himself with foreigners until the time a certain ship appeared from the lands of the white man, a whaling ship. The ship anchored in the harbor entrance to Madolenihmw which is called Pahn Diein Uh. Then an unfavorable wind arose. The ship had to remain there for a long time until the coming of the rahk season[1] which is the time when one can come out of the harbor entrance with a good wind. As the time of the good wind came, the ship sailed and almost succeeded in coming outside of the harbor entrance. However, suddenly a contrary wind came up, gripped the ship, and threw it on the

[1] The rahk season is the second half of the traditional Ponapean year.

reef in the surf so that the ship broke up. The captain and crew went in the boats and rowed to an island near Na called Nahpali. They took all of their things with them to that place, even the ship's sail. The captain remained in Nahpali. The Nahnmwarki came around and wanted to take all of the things, but the captain advised the men not to give him everything. Then the Nahnmwarki became angry, burned the ship, and killed the captain and many of his people were dead, but others were still alive.

Then three ships came and fought against Madolenihmw. The Nahnmwarki and his people fled. The Nahnmwarki fled to Wone, and his brother Nahnawa fled to Mand. The people of Wone shot the Nahnmwarki and brought him to the ship: the captain then instructed some men to catch Nahnawa and bring him to the ship. Then they wrapped a rope around his neck and hung him from the ship's mast until he died. The foreigners now set up Luhk en Kidau who now ruled as Nahnmwarki. The Nahnmwarki was good and welcomed foreigners. Still, Ponape remained heathen until the time a

very dangerous illness came to Ponape called kilitopw[2] ("leav[illegible]"), and many men died. The Nahnmwarki Luhk en Kidau also died of it. A Nahnmwarki took his place who was called Luhk en Mwei Uh. At this time it was light in Ponape because a man came from America called Dr. Gulick. He destroyed all of the holy places on Ponape.

(Told by L. and R. Kohoe,
Rohi en Kitti)

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[2] This illness was the smallpox.

THE ORIGINS OF PONAPE

In the beginning there were no names for the tribes of Ponape. There were no single tribal names, for all were called Ponapean. The Ponapeans were not enlightened: they knew no faith: they knew not of the rites of other times.

In the country of Sokehs lived two youths: one was called Sipe and the other Saupa. They lived together on one place and considered what they should do with all of their time. Thus they built a holy structure, consecrated it, and began the holy rites for the country. Both also sacrificed to the spirits, Nahnsapwe and the spirits of the country's dead. They also gave names to the countryside in Sokehs. And so it was that in the times when men were in Ponape, men knew the times of the rites and when there were no rites. This holy rite had the name of Pwung en Sahpw.

Then the two youths considered how Sokehs might become the first state in Ponape. They built a type of shrine which received the name of Nahnsohnsapw. They thought it would be best

constructed in the sea near to the beach. So they built it off of Sokehs. But the structure was not beautiful since strong winds and breakers are present off of Sokehs which often capsize canoes. Then they thought to seek out another, smaller, more suitable place. Thus they went to a place off of Net to build holy Nahnisohnsapw. However, even this place was not suitable since it was sought outside of Sokehs. So they went down to the beach of Net and built a tribal shrine there. They named it after the tribe of Net. Then they went further to Uh in order to build one here too. However the waters off of Uh were poorly suited for construction in the water. So they went back on land again and built their shrine calling it after the tribe of Uh. Then they went further to Madolenihmw which in those days was called Sounahleng.[1] Arriving in Sounahleng, they built the shrine of Nahnisohnsapw. Here things went well, for the water was good and the waves were small. Thus were all the shrines

[1]"sun"

of Sounahleng erected, and the youths made everything beautiful since they could build as well on water as they could on land. They remained there and carried out a mighty work.

Both of them built reliable, large structures. Along with the holy buildings which were erected in Sokehs, they built Nan Deuwas and the islands. Both remained in Sounahleng and called their holy stone works from Sokehs so that all the stones came flying of themselves -- so they built all the structures. They called them after the tribe of Madolenihmw and made them the residence of the tribe. They constructed fifty buildings and consecrated them all: there was no place that did not receive a holy name. They named the tribe "Madolenihmw." Both youths were gifted with mighty magical powers, for they called the stones in such a way that they came by themselves to make up the wonderful and powerful buildings. These are the names which the people know, but there are some whose names we do not know.

1. Nan Molusei
2. Panason
3. Konterak
4. Deuwas
5. Palan
6. Tau
7. Usen Tau
8. Sapwawas
9. Peinior
10. Neiraut
11. Likiniangeir
12. Karian
13. Perarun
14. Pwilak
15. Peilapalap
16. Pereina
17. Usenpei
18. Tapau
19. Peikapw
20. Sorong
21. Pelakap
22. Peinmwiok
23. Idehd
24. Kalapwal
25. Pahnkedira
26. Nihkonok
27. Uatsau
28. Petipeti
29. Pohnkeimw
30. Pahnwi
31. Pohnkeimwpaiei
32. Kapinot
33. Lemenkau
34. Sapatir
35. Imwinmap
36. Pwilel
37. Peitikap

These are some of the names in Madolenihmw. When all of the shrines were finished, then the Ponapeans knew their names for all time. And they were entrusted with the rites. Everything was good and stood the test in Madolenihmw, Sokehs, and Net.

Now there lived in the state of Madolenihmw a man called Lempwei Sapal. The people of Madolenihmw did not love him, for he was evil and given over to all sorts of wickedness. One day they gathered in order to kill him. After they grabbed him, he got loose; but they hunted him

as far as Nan Neuwas in order to catch him. When he entered there, he saw that there was no place to leave for they had blocked the door. However, he was a strong man and skillful in magic. He took a pillar, forced a gap, and came out.

He fled to Kitti where he built some structures on Dohl en Kitti so that he would be remembered in Madolenihmw. He thought highly of Madolenihmw even though he could not go back there so he erected some structures and named them after Madolenihmw so that he might be reminded of Madolenihmw.

(L. Kehoe: Rohi en Kitti)

CONCERNING THE DWARFS, I

The dwarfs are a different kind of small spirit. They originated in Yap and came to Ponape where they settled in Wene. They dwelled in many communities in Wene. Then they heard of Puesia. They had a meeting one day and decided to move there because they were fascinated by the name. Some went to Puesia and others to Oloapoal in order to celebrate a festival. The Soukise[1] got angry for they destroyed everything when they drank kava, sung, danced, and beat drums at the same time. He wished to drive them from Oloapoal when he was mad and pelted them with stones. So one night they prepared themselves and ran away. They lit many torches and went up in the high mountains and went directly to Palikir. There they entered boats and went out on the high seas. Many however remained in Ponape to this day. And some who came to Palikir later settled in Pehleng. These spirits are evil demons who kill when they enter the body.

(L. Kehoe: Rohi en Kitti)

CONCERNING THE DWARFS, II

This is how the dwarfs first came to Ponape: they came from Yap in olden times and no one saw them. But we heard that the dwarfs settled down in the state of Kitti after coming from abroad. After their arrival, they lived in Wene in the place called Rehntu. There they had their holy place which we call Pahnkedira.

They appeared so: they were like men, but they were smaller and shorter. Their legs were fully tattooed: they had beautiful voices and celebrated loudly. As their numbers increased greatly, they settled in Rehntu, Oloapoal, and Nateuta. Those are the places where they always celebrated their festivals: there is a small place called Pahnupot near Oloapoal.

They always lived under the earth. When people walked over the ground, they heard them beating their drums under the earth. One day when the dwarfs who lived in Oloapoal celebrated a festival, they stole the Soukise's yams.

They roasted them for the feast. The Soukise became very mad about this and pelted them with stones. All of the dwarfs became afraid and emigrated.

They departed by night and came over Pahn Ais, making by their march the valley that one still finds there. In their retreat they left some of their numbers behind in Puesia, but most kept moving until Awak. There they formed a group, Mwomwohd en Awak. They always sat collectively in the meeting houses with their backs against the wall of the king: no one disturbed them. The way they increased, they could have populated all of Ponape. In Wene their numbers were particularly great. And sometimes when they encountered men, they would get inside of them and kill them. They still roam around the rivers until the present days; but if it rains, then they hide under the earth. If they enter a man, then the people must exorcize them and give them medicine in order that they will come out of the man who may then be healed.

(Lahp en Wene and Nahs en Kitti)

LENGIAP AND THE GIANTS

Lengiap lived in a land which was always visited by a band of giants who came to get canoes to fish. When they shoved Lengiap's canoe into the water, they sang the following song:

Lift up, lift up Lengiap's canoe,
So it doesn't touch ground,
Shove now, shove it in the water.

Then they got in the canoe, and sat down, and sang again:

Paddle left and paddle right,
Paddle mightily! Our boat goes fast.

And so they went out to the breakers. Here they entered the water, and one caught a fish as he came back up. Then they got back into the canoe and sang during the journey:

Paddle left and paddle right,
Paddle mightily! Our boat goes fast.

So they went back to land, brought the canoe on the beach, and sang again:

Lift up, lift up Lengiap's canoe
So it doesn't touch ground.
Shove now, shove it on land.

When they went away from the canoe, they took along the fish and laid it in Lengiap's mussel basket. And while they marched away on the path, the first man in file sang:

Watch out for roots on the crooked path.
And you there, listen,
And the next one, listen
And you, third man, listen
to what the first says!

And so they came to the house. When Lengiap came home after their march, he noticed that they had gone out with his canoe. Then he made a box under the outrigger structure on the canoe. In this he placed a rope, a stone, and a shell horn. On the next morning, he laid down in the box under the outrigger. The band of giants appeared again. As they came, they sang:

Watch out for roots on the crooked path,
And you there, listen,
And the next one, listen,
And you, third man, listen
to what the first says!

When they were near the canoe, they detected Lengiap's smell: one of them said, "I smell men!" Then they shoved the canoe out and sang at the same time:

Lift up, lift up Lengiap's canoe
So it doesn't touch ground,
Shove now, shove it in the water.

Then they got in, but before they went away they sang again:

Paddle left, paddle right,
Paddle mightily! our boat goes fast.

They went out to the breakers, got in the water, caught fish, brought them up, filled a basket with mussels, and laid these down in the canoe.

As they got under way again, Lengiap secured the rope on the stone and threw it into the water. When they came to the edge of the mangroves, the sail was already stretched and the canoe was drawn back toward the breakers by the force of the rope. Again they paddled back to land, but the sail was stretched again, and the canoe was

drawn back. So it went on until it grew light. Then Lengiap tied the hair of one of the giants to the canoe. When they were close to land, he blew his shell horn. The giants became afraid and fled. Only one could not flee, for Lengiap had bound his hair fast to the canoe. He killed the giant, took all the fish, and carried them home.

(Kaniki en Saumwei)

STORY OF THE GREAT GODS

Here are the gods which were shown respect on Ponape: the people of Ponape believe in Nahnsapwe because Nahnsapwe is a very powerful spirit. When Nahnsapwe no longer speaks (thunders) then Ponape will be destroyed. Earlier in the olden times when Nahnsapwe no longer spoke, people became afraid and went to Nahnsapwe in order that he would resume speaking. People brought much kava along, pounded it, and prayed to Nahnsapwe. When Nahnsapwe spoke back, then the people rejoiced because they knew that Ponape would not perish then.

They also believe that there are many gods besides Nahnsapwe. They believe as follows: Luhk Nahnsapwe is the oldest god, Nahnluhk en Soupwong is younger, and Nahluk en Moar is still younger. Still these three are the most powerful spirits in the heavens.

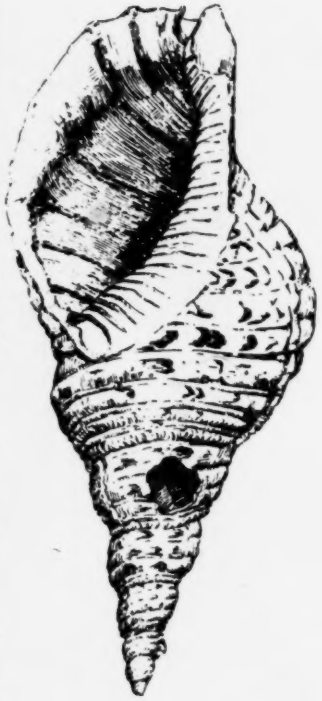
There are also other spirits which people call natural spirits or earth spirits: Isosau, Isolempwei, Isokaniki, Isonaumonsir, Dau Katau,

Nahnpwutak oh Isipahu, Nahnsahu en Sed who lives on the reef, and Wasa Ihso who has his residence on all low islands. And people name the following spirits: spirits under the stones, because these were early men, and out of their souls came the spirits under the rocks. Their names are: Luhk Olopot, Isohkelekel, and Luhk en Leng.

In earlier times the people of Ponape did not enjoy very large fish, birds, or turtles so that the chiefs would not become angry and pray to the powerful spirits to kill the poeple who ate the large fish.

When someone became sick, one asked the oracle in order to determine how the man became sick. One prepared the oracle from various leaves of plants. Then one could determine why the sickness was there. Perhaps a spirit had been angered. Then one killed dogs, large pigs, and brought much kava as an offering and prayed to all the spirits. Then the sick one would either get better or die.

(Lewis Kehoe; Rohi en Kitti)

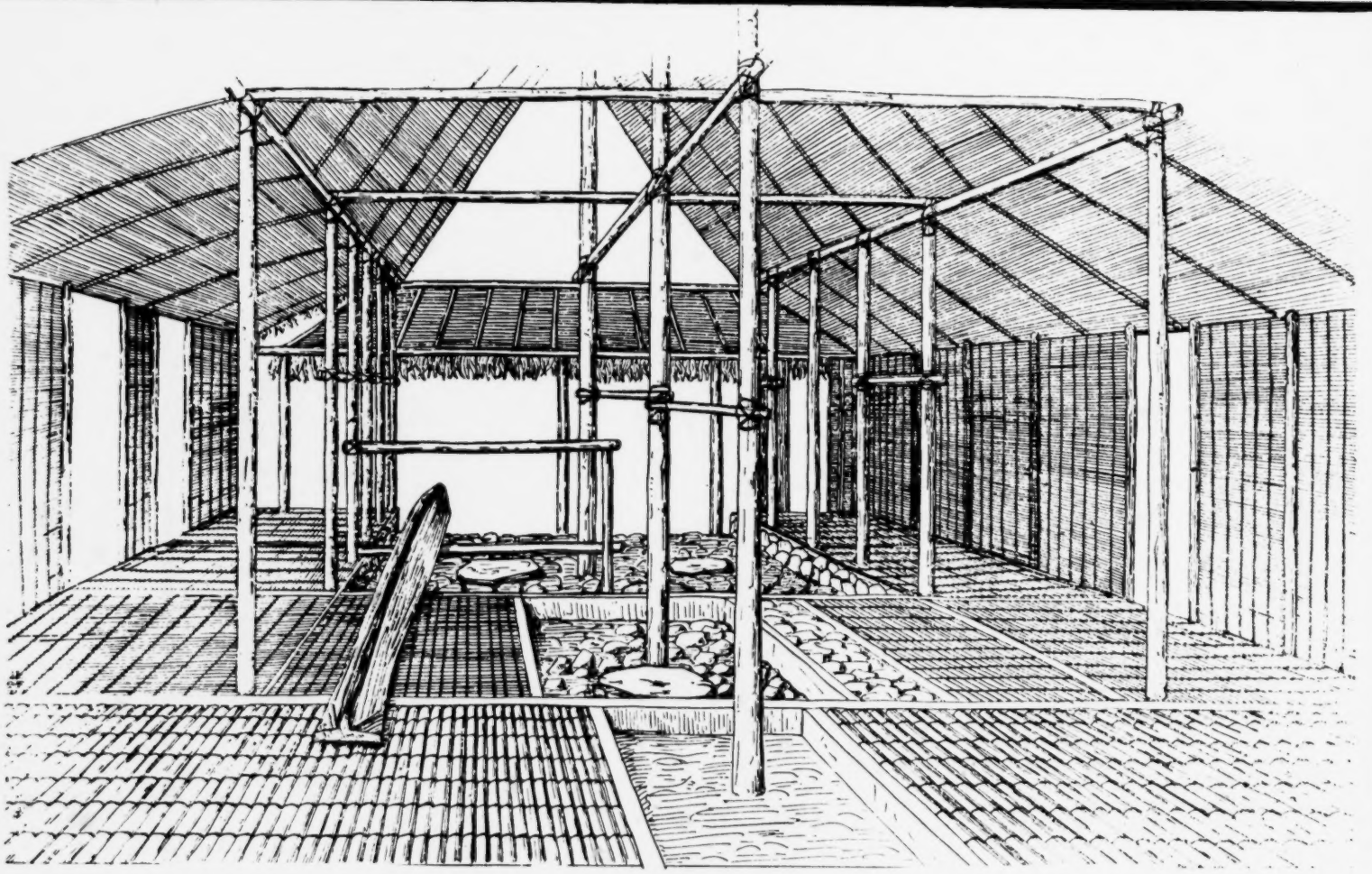


Souwi

Shell horn

Aip

Drums



Nahs
Meeting House

SONG FOR THE PADDLE DANCE

Onohnleng does not move: he does not move?
Leave him

To fight with Koprasit; Nahniek and Dipw en Wahi
can help.

As once they helped, when they killed the people
of Mwahng.

But they did not go up on the solid land: both
feared the relatives:

They preferred to go further.

To remain a good friend with them.

The people obeyed the princes

Keroun lohdier.

Onohnleng did not move on the way!

PADDLE DANCE SONG

A canoe fares from the East,
[1]
It fares into Lamalam

For it will carry the Lapen Palikir.

They land, they jump out,

They come, they ask:

Where is the crew of the canoe?

---

[1] The traditional Ponapean heaven

Kirin, Nokora, Mwahúen-nok,

Ensispeirer and Rakoha,

But I know not the names of the others anymore.

Both of them took the holy boats

Mwungahle, Anahle, Iangahle,

Kares-sapwungial is the fastest.

He sets the canoe down too late,

One of the men shouts:

"Speak truly and lie not!"

Both took something out and

Put it in the shell horn.

They laid it down on the boat platform.

Dol en Katau already appears,

To Peten Soupur[1] in Satau.

Raise the sail high! Set the

Mast upright!

I wish it so ---

I do not know, I do not

Understand how to make a sail,

Call the woman, she takes care of the sail,

For I wish to fare to Pahnkedira,

---

[1] Entrance to the Underworld

The young before the old.

The other people follow.

Only I remain behind, I alone.

PADDLE DANCE

Thus I wish to begin to tell,

I reflect if I should praise,

I wish to tell of the Sahu Deleur

In the time when there were many ancestors.

About this time, of this time, from

This real time

Which borders on the distant time

When Ponape was still rich and then

lost everything.

About the people of wahr rikirik and wahr dingiding,

Where Sumwun Kaping killed

The War en Kitamw

So he made the mountains of Kamar,

And both planted the kava of Pwahlap,

Which towered to heaven.

Some branches fell down.

Sou Iap came to them carrying

His axe from foreign lands.

He wanted the people to eat the kava roots.

"Come near and pound kava,

It only grows in Ponape and

If it is good,

Then give it a name and bring it here,

Then bring it here on bird wings.

In the heavens, the way of men,

The way of women, happy time!"

Great mountains will arise in the South.

They will appear on the island of Liator,[1]

And as I hear,

Pesi, Pesa, happily arrive

Near to the island of Ioramapang.

I am left behind on land.

I will sacrifice myself to Runiup Runua,

Tihn Nenei and Tehn Mesi Pwung.

I bring a hundred shrubs

And fare to Pohn Pikalap,

And fare in a beautiful and splenderous canoe.

You go immediately now to Luwenpeh

Who lives alone on the island.

She holds a bundle of fish on high

---

[1] Goddess of the Underworld

Which should be sent to the Sahu Deleur.
Now it goes like lightening to Lehmoak,
Paid with mahlipwur fish,
Oh! I wish to cry, I am afraid
To speak this time,
Still I wish to give you sitting mats,
When Anikon lived
Ponape feared nothing.

THE FLYING WIFE OF THE SAU DELEUR

In this story it is told how the Sau Deleur undertook sea voyages. Once a woman emigrated from a land in the sea called Pereileng. The woman was called Liomeileng. She always came by night since she was after a particularly beautiful flower from the Sau Deleur's garden. Koio was the name of this flower previously found in Ponape. The Sau Deleur owned large koio fields, and the woman appeared every night to collect the flowers. One morning the Sau Deleur ordered his gardeners to bring him some flowers from his plants. They went to the field early in the morning, but there were no flower blossoms there.

This they reported to the Sau Deleur: they believed that people had stolen them or that the birds had eaten them.

The Sau Deleur ordered them to watch during the night so that they might find out the truth. So they hid themselves in the field. When it became dark, the woman appeared with her people. They set down among the plants and remained, for the woman and her companions could fly. But as they set down in the garden, the woman's hair flew up into the plants since she had very long hair. This woman was Liomeileng. They gathered all the flowers from the plants and wished to leave. The others flew away, but Liomeileng could not fly because her hair was holding her fast. The others returned to help untie her hair. But at this time the gardeners caught Liomeileng and brought her to the Sau Deleur. The Sau Deleur took her as wife.

She remained a long time with the Sau Deleur. But one day she told the Sau Deleur that she was homesick. Thereupon the Sau Deleur ordered his

people to prepare provisions since he wished to make a trip to his wife's father, mother, and relatives. Everyone went with the Sau Deleur with the exception of one man by the name of Lauatiketik. He ordered Lauatiketik to go to Sapwalap in order that he might ask the spirits there for good weather for the trip. The Sau Deleur and his people went and set sail without him. The fleet sailed into the entrance of Madolenihmw, the Deleur Channel. Lauatiketik remained in Sapwalap and saw the fleet sail away. Then he flew until he reached the mainsail in the Sau Deleur's boat. The Sau Deleur took up a stick to beat him, but Liomeileng told the Sau Deleur to let him stay in the main sail where he could look out for the land of her father. This was allowed by the Sau Deleur, and they passed by many lands. Lauatiketik told Liomeileng what land they approached. But Liomeileng told Lauatiketik that these were not the lands of her father. Continuous lightning, thunder, and rain distinguished her lands. Finally they came upon these lands, and everything was as the woman said.

When they were very close to land, Liomeileng flew away from the fleet toward land. There she prayed for a mighty rain and typhoon to appear as a greeting for the fleet. There arose rain and typhoon which destroyed the fleet. The Sau Deleur and all of his people died with the sole exception of Lauatiketik who escaped by flying on to the land.

The next morning Lauatiketik went to the shore and found the washed-up dead bodies of the Sau Deleur and his people. He went to them, got a branch of a medicine tree, raised spirits with it, and brought everyone back to life. Then they all made new canoes for themselves. Lauatiketik went inland and found Liomeileng, her mother and father, and all of her relatives. They were in a house beneath the mats for the typhoon was still storming outside. Lauatiketik set fire to the house. Liomeileng and her relatives all died.

The Sau Deleus went with his people back on the sea. There they encountered a huge fish,

Lipapaiap. This fish swallowed all the canoes with the exception of the Sau Deleur's. Having filled his stomach with too many men and canoes, the fish died. The Sau Deleur cut the fish open, and doing as Lauatiketik had done, brought the men back to life again. Now the Sau Deleur returned to Ponape with all of his men. Lauatiketik was rewarded with a high title and considerable honors because he had brought everyone back to life and safely home to Ponape in good health.

(L. Kehoe: Rohi en Kitti)

THE STORY OF A SPIRIT CALLED LIHSER

There was a spirit who lived on the cliffs of Sileu. One day he sighted two boys fishing in the reef-channel of Limakoir. The spirit called the boys. The spirit called the boys, and both of them went to him. He said that they should get dirt from their places. One boy was called Marum, and the other was called Kier. He went to Kitti, and the other left for Madolenihmw; but

the spirit went into the mountains as far as the mountains of Awak. The boys were supposed to meet him in Awak, but the people of Awak wanted to kill them. Then the spirit picked the two up and hid them in his hair-knot.

The spirit then dug up the ground of Awak, put both boys inside, and hurled the lumps to Sileu so that their living places would be made of earth. Kier, who was in the lump of dirt, fell down on the mountain. The lump of earth fell on him and killed him. From his remains are made the high mountains of Peisarap. The other lump reached Sileu. There the spirit built a stone altar and called the altar the Pei of Maram. Thus all of the earth of Sileu is different than the earth of Wene, for it originates in Awak.

The spirit followed the boys and met on the way, on the Peisarep mountains, a sea animal, a hermit crab which was walking there. As a dwelling the crab carried a human skull. The spirit went near and examined the crab. Then he

saw that it was a human skull, and he also found a hole in the place which revealed the bones of a man when it was dug up. He gathered the bones and carried them away with the hermit crab. Going to Sileu he buried the man's skull in a small place which he then named Nintuk -- from this spot originates all of the hills in this region. He hauled the bones up these hills and buried them in a place called Antak -- thus he founded the region's cemetery. He awarded the hermit crab the title of Lianentu and he is now the spirit of that region. The spirit settled in a small place near the cemetary in order that he could better prevent lizards from entering and eating the dead. The flat stone on which the ghost sits is still there today.

STORY OF THE EEL

Once there was an eel called Mwahs en Leng which originated in heaven. It lived at a small place called Nahnpeileng. There was also a married couple there who had a girl. Once they went out and found the eel which was under their house.

They killed it, brought it home, and ate it. They gave the head to their daughter to eat. But she did not eat it. Rather she took the fish head and buried it outside the house. On that spot sprouted a tree which bore bananas. We call these uhten Iap "bananas from Yap or foreign parts." It bore fruit which ripened.

In the mountains of Pehleng, on the hills of Tenakuku, there lived a starling who caught sight of the bananas which were in the West. He wished to eat them and flew there. When he was in the West, he ate the bananas and returned home again to Ponape where he dropped a little stone into the river of Rou en Kitti. A married couple had left Patol: they wished to fish and found the little stone floating on the water. It appeared quite different than the other stones. They laid it on their fishing basket and wished to keep it, for the little stone was extraordinarily beautiful. As they were walking along the way they noticed that the little stone was broken. An eel hid inside. Now they put it inside and took it to Patol.

They placed the eel in a small water basin near the house. Then they fed it until it was big. Now they wanted to eat it up; one day they decided to eat it. In the water the eel understood their words and came out of the water and wished to eat the couple. They came out of the house, ran away, and hid themselves in the jungle. The eel persued them: then the couple ran to a distant place where there was a stone house. This was in the mountains of Madolenihmw. They hid under the cliffs. They rejoiced that the eel did not know their whereabouts. But finally it detected them under the cliffs, ate them, and went up to Lehdau where it remained in the river. And when a canoe went out on the river, it tried to eat the people in it. It remained there a long time before leaving the Lehdau river and going out to sea. Here it wandered further to Kusaie where it remained a long time before returning to Ponape. At the time of the eel's death, the region of Net was made out of its body.

(Ricardo Kehoe, Rohi en Kitti)

A SEAFARER COMES TO THE END OF THE WORLD

The Ponapeans think as follows about the world: perhaps the world is broad and flat and not round with the sea stretching out to the East and West. Men understand how to go on the ocean to the East and West.

Earlier in Ponape there was a man called Pali who travelled all over the seas in order to get a acquainted with other islands, customs, and habits in the world. And once he even reached the horizon. The horizon was made like the roof of a house and hung over the sea. Then he met two boys who lived on the horizon, who played there, and who jumped into the sea to swim. When Pali met both of them, he lowered his sail in order that he might travel through to the other side of the horizon. He wished to reach the backside of the sky. When the boys saw him, they shouted, "Pali, look at us, for we have a face on the front and rear of our heads, but you have a face on only one side. So do not go further, for you will be cursed and die for in that place you wish to go there is no wind."

Pali now saw that the boys had double faces with the same features on both sides.

Pali obeyed the two boys and did not go further but turned around. The two boys were heavenly creatures. When Pali came back to Ponape, he told the people how he had arrived at the horizon.

Afterwards, no Pali ever succeeded in reaching the horizon again. It is from him that the Ponapeans know that the sea to the East and West is broad and flat.

STORY OF THE STONE CANOE

Once there were two men who lived at Tapau in Madolenihmw. Day after day the considered what kind of work they should undertake. One day when they were deliberating again, they decided to build a canoe. So they made themselves a canoe, but they made it out of stone. Finally the canoe was ready. The two men went off in it around Ponape.

One man was called Nahnmadau en Moar and the other Lepen Moar. Now as they were going in the canoe, the people in the heavens looked down at them and wanted the canoe for themselves. And since the heaven-people were so numerous, they took the canoe away from the two men and carried it off to heaven. The earth-men did not see the canoe after this, for the heaven-people kept if for themselves.

The human race was different then: they were more talented. They could alter stones and undertake very difficult tasks. Such excellent men are not found anymore in Ponape. They are not like the people of early days. They are different today... not like the earlier men who were strong and gifted in magical powers.

(Ricardo Kehoe: Rohi en Kitti)

THE STORY OF NAHNSAPWE

Once Nahnsapwe wandered around in the world. So he appeared also in Pahnkedira to see the place which was then without jungle since the Sau Deleur had ordered it removed. So Nahnsapwe appeared in Pahnkedira, and the Sau Deleur who was bad and very cunning seized Nahnsapwe and shut him up on an artificial island so that he would die. And Nahnsapwe shouted out until he was almost dead.

There was a man who lived there who heard Nahnsapwe shouting: the man was called Isipahu. He was puzzled about how Nahnsapwe had come across this place since he shouted from Pahnkedira. He went in order to ask him: he went there and found the chained Nahnsapwe near death. He unfastened him, took Nahnsapwe by the hand, and brought him to a small place called Pik en Nahn Sapwe. Isipahu made a bed for Nahnsapwe on the ground for he was half-dead. Then he left him. Nahnsapwe remained lying on the ground until the tide rose lifting him up and dragging him out to sea.

A sea animal, a triton shell, was nearby nnd helped him for he was nearly drowned. The triton shell helped him, but it too grew weary and would have sunk. Then a horn pike came to help, took Nahnsapwe, and brought him to the land of Kusaie. So Nahnsapwe escaped death.

When Nahnsapwe arrived on Kusaie, he asked the people if there was still a woman alive of his family. Then they told him that at that time only one was left, and she was as old as the hills. He requested that the woman be led to him. They brought her, and her name was Liapas. Nahnsapwe asked Liapas, "Why don't you have any more children?" The woman answered, "No lord, for I am much too old." Then Nahnsapwe spoke to the woman, "you will bear a son who will then go to Ponape for blood revenge, for I have barely escaped death there." Then he sprinkled the woman with the juice of a lemon. A shudder ran through the woman, and she was pregnant. Nahnsapwe returned to the heavens.

So the woman became pregnant and bore a son. He was called Isohkelekel ("wonderful king"). The child became bigger and grew up. He gathered many youths about him. They made many canoes and went out on the sea in order to undertake the apiap or fishing expedition. Then they sailed on the high seas until they found Ponape. They anchored off of Ponape until they were knowledgeable about the island. Then they returned home again, and Isohkelekel ordered them to build a great canoe. They built a great canoe, but they were all ignorant of its purpose since Isohkelekel did not tell them what he had in mind. In eight days they had finished construction. When the canoe was done, they travelled out: there were 333 men in that canoe. They journeyed until they came to Ponape. Here they fought with the Sau Deleur, captured him, and occupied Madolenihmw. After this there was no longer a Sau Deleur. The descendants of Isohkelekel who built Dipw en Pahnmei then became the Nahnmwarkis of Madolenihmw.

(Lewis Kehoe: Rohi en Kitti)

THE SMART BOY AND HIS TWO DUMB BROTHERS

A woman bore three sons. One was called Pwidingou, the other was Pwidingai, and the third was Pwidingaingai. One day the boys went fishing and caught a turtle. The two brought it up on land. Another day they wished to go fishing again. The two told Pwidingaingai that he should cook. When they were away, Pwidingaingai thought that he would like to play with the turtle. He got his brothers' two favorite grass skirts and clothed the turtle with them. Then he got his brothers' loincloths and put them around the turtle. Then he carried the turtle to the channel.

At first the turtle crept slowly until it came to a deeper spot. Then it plunged in deep and fled. The grass skirts and loincloths went with it. Then Pwidingaingai became afraid and ran behind the turtle shouting, "Give me back my elder brothers' skirts! Give me back my elder brothers' skirts!" In spite of this, the turtle only swam away faster into the lagoon.

Pwidingaingai had to follow the turtle: he jumped into the lagoon and shouted all around. The turtle however continued on his way and took the fine things with him. Then the boy returned to land.

When the brothers came home, they noticed that the turtle was no longer there and wished to punish Pwidingaingai. Since they also could not find their grass skirts and loincloths, they asked him. The boy answered that the turtle had run away and had stolen their clothing. Both brothers believed him; and in the morning, they wish to go fishing again. They told Pwidingaingai to cook for their mother while they were on the reef. Now he started up the oven until it was hot, took some stones from it, and put them into the mother's mother. So he killed her. Then he gragged her away and laid her down on the beach. He tied a rope around the mother's throat and another around her body and secured the other end of the rope to a wih tree. The other rope he took with him and hid it in the jungle. He sat down next to it and waited for the brothers.

As the tide rose, the brothers appeared and saw their mother sitting on the beach. They were very happy and called to her from a distance. They showed their mother the fish they had caught and asked her, "Which fish do you wish to have?" As they lifted up a huge fish, Pwidingaingai pulled the rope. The woman nodded, and the boys rejoiced as they brought her the fish. However then they saw that she was dead. Both wished to find Pwidingaingai and kill him. He ran away however and escaped.

Then the two returned in order to bury their mother. Pwidingaingai in the meantime had dug a very deep pit and had put some red trees in it. Then he went to his brothers and said, "let us kill our dog so that we can decoy a beautiful bird which sits in the pit. The youths obeyed and killed the dog and brought it to the pit. Pwidingaingai told them to cut up the dog. Then he jumped into the pit. He told them to first throw down a paw. He caught it and ate it up. Then he called again, "Give me another piece!"

They gave him one and he ate it up. Now he took the fruits of the Katiu palm and teased them with it, making them think it was part of the bird. He looked out of the pit again and said, "Now give me the rest of the dog." This they did, and he consumed everything. Then he told the two, "Get back from the edge of the pit for the bird wishes to fly out." The two went back. Then he jumped out, ran away, and told the two, "I've fooled you, for I have eaten the dog." The two followed, but he got away.

Now it happened that one day when he was strolling down the road, he met them and said, "My friends, we should now select our bird's nest for they contain eggs. But be sure to bring along your sleeping mats." The two obeyed him and climbed up a tree. When they were up, he told them, "Spread out your sleeping mats!" They spread them out, then he told them, "When the eggs tumble on the mats, then shake them on the edges." Now he shit into the mats and cried, "Now shake the mats!" The two shook them, and he said, "Now hold them firmly closed until I am down." They held

them shut, and he climbed down and ran away saying, "I have fooled you, for that is shit." The two were angry and chased him. But he got away from them quick.

That evening he appeared again and spied on their activities. The two brothers wished to leave Ponape. Then he went away and prepared a coconut, whereupon he hid himself in the mast of their canoe. The next morning the two made ready, set sail, and went out on the open sea. Then Pwidingaingai appeared out of the water, took the coconut, and began to grate it. When the two saw this, they asked him, "What are you eating?" He answered, "I'm grating it on my knee and eating it." The two of them imtated him as they had become hungry. Both said that it hurt. Then the boy said to them, "After you have come to the bone, it doesn't hurt anymore." So the two continued to do it. The boy also told them to take salt water and wash it out. This they did. But Pwidingaingai jumped up on the canoe and threw the two into the water.

He turned the canoe and headed back to Ponape. Here he lived in a small place called Pelui until he died.

(Sauen en Rehntu)

STORY OF TWO MEN WHO WISHED TO ENCHANT ONE ANOTHER

Once there live two men in the state of Kitti by the names of Soumaka en Utupwur and Soumaka en Lolap. Soumaka lived in Utupwur, and Soumaka en Lolap lived in Pehleng. Soumaka en Utupwur visited Soumaka en Lolap in order to catch fish on the reef. While he went fishing on the reef, Soumaka en Lolap prepared the food. He went out to gather firewood, but he made evil magic while chopping up the firewood. He made magic again when setting up the cooking stones; and when he prepared the oven, he made magic again. The other man found himself on the reef where he caught sight of the smoke from the cooking fire. The smoke looked like blood. So he washed himself in the lagoon and also made magic to the Kintak of Namw en Serek --

he called the lagoon Namw en Serek. When he had washed, spoken the magic, and also placed the sting ray in his hair, he came back.

His magical sayings were these:

Limakosanei, Kienrakanset
Come and take from the reef the evil
words,
Also the evil words that might come
over me,
Keep them away from the man, from me,
From Saumaka en Utupwur!
Keep them away, keep them away,
Drive them away, drive them away!
You come, driven away from me, what
will I enjoy?
You have eaten, I have not eaten,
You bring bad times, bad times,
And you bring good times, good times,
But I have my sting ray at hand,
Twenty, ten rays stream out like fire
on my left side,

And ten rays stream out like fire
on my right side.
? ? ? will live!
I will live, live.
I will go in the reef channel, and you
go over the channel.
I remain sitting on the branches[1] and
you on the dry ones.
??? now quickly.
You say that you will catch me, I
will not let myself be caught,
You say that I shall die, I shall not
die, but you will.
For Einyapsau does not like sting rays
For Einsaysou eats some breadfruit,
Axe and fire destroy you!

The two of them went back to their homes. Soumaka en Lolap had baked many breadfruit cakes. They took the fish and some cakes, and then both returned home. One man however, who had not wished to eat the fish, followed the two of them;

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1 The life-tree of Suka Maur

for he wished to tell them not to eat the cakes as the coconut milk on the cakes was blood. The two camped on the side of a small heath, and one man took the sting ray out of his hair, spoke magic sayings, and stuck it into the cakes. Then Soumaka en Lolap climbed up a pepe tree in order to say that they should still eat the cakes. Since Soumaka en Utupwur had enchanted the cakes, the magic curse killed the other man; and he fell from the tree. When he fell, the son asked his father, "What fell down over there?" The father told the son to eat and not to ask questions. Then they arose and went home to Utupwur while the other man lay dead on the path.

(Saulik en Sokola)

THE RAISING OF THE SPANISH FLAG OVER KOLONIA

At the beginning of their arrival in Ponape, a ship called the "Manila" appeared for the first time.[1] It raised the Spanish flag in place of the German flag in all of the states of Ponape.

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[1] July 27, 1886

When it came back a second time, it brought the district administrator, fifty soldiers, three priests, and three brothers. After his arrival the district administrator went to the Lahp of Loht and inquired about a place to stay. He also determined that the wage for a month's work would be thirty dollars. The Lahp of Loht ceded him Kolonia. Then they went to Kolonia and erected some tents in which they lived. Then they began to clear the land and to build some regular houses. When they settled in Kolonia, three men remained with them: Kristian (Barbas), Macario, and Manuel (Torres).[2] They advised the district administrator to order the Nahnmwarkis of Ponape to provide some of their subjects for work. Almost all of the Nahnmwarkis and their men assembled in Kolonia.

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[2] Torres was a Spaniard originally shipwrecked on Kusaie in 1833. Brought by American missionaries to Ponape, he later tried to open a liquor store in Owa. Since the missions forbade this, he later became an enemy of the missionaries and a partisan of the Spaniards.

Then the district administrator ordered the Nahnmwarkis to make available some of their people for the work on Kolonia. And the Nahnmwarkis in turn told some of their lower officials to supervise these people who came to work. Thus people came together from all the tribes of Ponape to work there. After a week the district administrator ordered the wages to be paid. But Kristian was not friendly toward the lower Ponapean officials and the workers. So the Ponapeans who worked on Kolonia did not receive anything because Kristian, Macario, and Manuel did not allow them even the smallest wage for their work. Later the district administrator ordered all rifles in Ponape to be turned over to him. The Nahnmwarkis collected all of the weapons and brought them to the district administrator in Kolonia. All of the Nahnmwarkis, lower officials, and people remained in Kolonia for the work. Some also went to Kitti to fetch swamp palm leaves to thatch the houses: others worked only in Kolonia. Thus they worked for a month until they were finished. The district administrator personally paid the Wasahi

of Nett nine dollars. When Macario found this out, he was angry and ordered the Wasahi to clear land and build a road from the hospital to the district administrator's building. Now the Wasahi supervised his men in this work. When they worked they received no wages as Kristian, Macario, and Manuel were the overseers. They took the wages in receipt and embezzled them and were not curteous to the men. Then a lieutenant of the infantry, don Diego Baena, went to the district administrator and said to him, "When I leave, watch out for the Ponapeans, for I believe that when I am gone they will kill you because you gave them such hard work." But the district administrator did not believe the man. The lieutenant left on the ship for Manila, and the district administrator ordered the Nahnmwarkis to gather the rest of the people. But the Lahp of Nett and the Wasahi of Sokehs did not appear, and some lower officials and workers had gone home and did not wish to work because the three men had led them around by the nose.

When the district administrator gave the order, the Nahnmwarkis of Madolenihmw and Kitti came to the district administrator in Kolonia; for Kristian, Macario, and Manuel had reported to the district administrator that some supervisors wished to fight them. Then the whites and the Ponapeans armed themselves in Kolonia. They also had heard from Macario that a revolt would break out. Then they told the Nahnmwarkis. Therefore the Nahnmwarkis of Madolenihmw and Kitti left Kolonia during the night. The following morning Macario, Kristian, and Manuel got the soldiers together and left for Sokehs. Here the revolt broke out in Ponape.

THE BATTLE IN SOKEHS AND THE KILLING OF THE DISTRICT ADMINISTRATOR

When they went to Sokehs, they left in two boats and anchored in front of the meeting house in Danpei. Here the Laph of Net and the Wasahi of Sokehs stayed with all of their followers.

The foreigners left the beach: one platoon went on the raised platform in the assembly house and another platoon entered into the court beneath the platform. Manuel set himself in front of the Wasahi of Sokehs and the Lahp of Net and asked if they would come to Kolonia. They answered, "no." Then Manuel went to the leader of the platoon and said that the two would not come to Kolonia. The men leading the platoons were called Celepario and Martinez. Manuel went to them, they took counsel, and the two leaders ordered the platoons to take aim. This shocked the Ponapeans who then stood up, took stones, and threw them. Then the foreigners fired into the group, and they fought. The Ponapeans killed all of them and took their guns. Then they left and wished to fight the district administrator and the remaining foreigners. In this battle in Sokehs, one Ponapean fell.

When the battle had ended, the Ponapeans were in revolt and advancing on Kolonia where they fought from evening until Sunday morning. The Catholics went on a warship which was in the channel. In the dark of the night, the district

administrator and his men went to the beach. But the Ponapeans fought them until the district administrator and his company were dead. One man escaped to Dekehtik by swimming where the crew of a ship dragged him on board. Then the warship ceased firing into the channel since the district administrator and his people were already dead. There was still another battle on Sunday when the ships fired with large guns and killed a Ponapean. Two other Ponapeans also fell -- one from a rifle bullet and one from a granade, and others were wounded. So the battle ended with the death of the district administrator and his people. The war with the Spaniards began in Sokehs, and it was caused by the discord raised up by three men: Kristian, Manuel, and Macario.

A STORY OF LUHK, I

In the old days there lived a man called Witenekar in the country around Saladak. He always prayed to Luhk and offered him the first fruits from the time that he was young until he was old and could no longer see or walk. His prayers always reached Luhk since he had always dedicated the first fruits to him. So it happened one day that Luhk came down to visit him. He wanted to visit him in his house. Luhk caused a great noise in front of the house. The man was in the house; and when he heard the noise of Luhk, he asked, "Who are you?". And Luhk said, "It is I." Then Witenekar said, "Are you Luhk?" He answered, "Yes!" And the man said, "Why didn't you come earlier? Now I am a very old man." Since he could no longer see or walk, Luhk made him into a small child again. Both of them set out for Madolenihmw through the jungle. They kept on going until they reached a place called Dolopwail. Then they went to the coast to the place called Peisang, got in the water, and went out on the high seas until they reached a place called Eir. There they rested.

And during the time they were traveling to that place, Witenekar became strong again with the strength of youth. He could walk and also see again. When he became young, all of his old skin slid off and new skin grew in its place. The skin under his feet likewise fell off. Luhk took the skin and buried it. This skin from the soles of his feet grew into kava. Then the man was very happy. Luhk took him and they went to the heavens. Witenekar no longer remained in this world.

A STORY OF LUHK, II

In the old days there was a woman who lived in Ponape on the island of Mal in Madolenihmw. The woman was called Lietisap. She was a beautiful woman with the kind of long flowing hair which people call pwilepeipei. One day Lietisap went to the reef to catch small sea animals. A woman, who belonged to her cousin, was with her: she was called Litu. Litu

opened Lietisap's hair and let it fall down. That is the way by which she caught sea animals on the reef of Pohnpikalap. Luhk, who lived in the heavens in a place called Nahnpeilang, saw that Lietisap went out on the reef. He liked her very much and sent someone by the name of Tohnleng to decoy Lietisap and take her back to the heavens. Luhk, having taken the woman, now brought her to a man called Lamenpei. Then Luhk went to his wife, Kedinleng. When he arrived, he told Kedinleng that he had brought up a woman from earth. When Kedinleng heard this, she wanted to go herself and take her.

While this was going on, Lietisap waited and saw that all of the trees were bending down in the sky. She asked Lamenpei why all of the trees were bowing Lamenpei said that when Kedinleng was about to appear, then all of the trees in heaven must bow before her. Lamenpei hid Lietisap under a large bowl. Kedinleng appeared and asked Lamenpei if a woman was with

him. Lamenpei answered yes. Then Lietisap herself came out. Kedinleng cut her hair off since no other woman besides Kedinleng could wear long flowing hair in heaven. Then she took Lietisap with her to Luhk. Luhk married her immediately. Kedinleng was friendly with her and liked her very much.

Luhk had intercourse with Lietisap until she was pregnant and wanted to eat fish. She told this to Kedinleng who in turn told it to Luhk -- that he should take Lietisap and catch a particular kind of fish found only in heaven. Kedinleng told Lietisap to go with Luhk and ordered her not to give the fish to other men. Both went and caught fish. Then they came back. Luhk met two women, Lipalepenleng and Lipaieres. Luhk gave both a fish. Then Luhk and Lietisap went back and gave Kedinleng five fish. Kedinleng asked Lietisap how many fish the two had caught. Lietisap said that there had been eight fish. Then Kedinleng believed

that Luhk had given some away. She now ordered everyone in heaven to assemble, and all came together. Then she placed water in a bowl and told everyone to stick their hands in the bowl. Lipalepenleng and Lipaieres placed their hands in the bowl. The fish oil ran from their hands. Kedinleng angered and threw them out of heaven.

The two fell down: Lipaieres fell in Net at a place called Paliais while Lipalepenleng fell in Lohd at Likin Takai. Lipaieres married in Net, became pregnant, and bore two girls. Lipalepenleng married in Pehleng in Paies, became pregnant, and bore a son called Kerehslang and one called Saupeiasas. The fathers were Nahnihd and Sounko en Paies. These boys accomplished many wonders in Ponape.

(L. Kehoe: Rohi en Kitti)

THE STORY OF SOAHNGORO

Not too long ago there lived a man by the name of Puloh in Madolenihmw. One day when he was resting in his house, he was visited by a spirit called Soahngoro. This spirit had given himself the appearance of a Nahnmwarki. Puloh thought that it really was a Nahnmwarki, and he prepared a feast. Then Puloh said to his wife, "I am going to the Nahnmwarki!" The man then left his house and followed the spirit. As he overtook the spirit, Soahngoro turned around and asked the man, "Where are you going?" Now the man began to notice that this was not a Nahnmwarki. He replied, "Lord, I wish to visit you!" The man now believed that this was a spirit. They went together on the reef. On the island of Nahningi, they set foot on land again. Both of them then descended into a hole which led to Pahnsed (the Underworld). There they met with a crowd of people all of whom were genuine spirits celebrating a feast.

Both entered the house. The man could not discern their appearances, for it was all dark before his eyes. Both remained with the spirits until the feast had ended. Then they went back along the path, and the spirit sent the man out of the underworld.

(R. Kehoe: Rohi en Kitti)

THE STORY OF A CRAB

A sea animal, a crab, lived on an island. She was called Likitalak and she gave birth to a girl called Lienkuku. This girl married a youth called Simwikaput. Now the youth lived on an island in Nan Madol called Sapwen Luhk. When the youth married the girl, he had not seen the girl's mother. Then the girl became pregnant and bore a child, and the youth went out to gather breadfruit from Niuel. But the crab also went out on the reef to look for snails as well as searching for firewood in the mangroves and obtaining drinking water. She wished to bring these things to her daughter.

As she neared the house, she called out for the girl and said, "Lienkuku, isn't Simwikaput with you?" The girl answered, "He isn't here: he is getting breadfruit in Niuel." She then went a little ways off and said to the girl, "Set out the basket with the mussels, watch out for noises, hang out the taro leaves but be sure they don't tear, lay out the bundle of firewood, and keep these things apart from each other. Give me the child, and then you may eat and drink."

So the crab carried the child about until the youth neared the house; then she laid it down. At that point she disappeared, but she came back to do the same thing the next day. Now the youth was eager to know what his wife's mother looked like. He hid himself under the roof. The youth was amazed to see the crab enter the house and take the child to the crab. He loudly complained against his wife saying, "If you give our child to the crab tomorrow, I'll do something to you." The crab was disappointed to hear this, and her limbs fell off. She died. Then the girl died also, and the youth soon followed them in death.

(Likend en Nahlaimw)

THE STORY OF LIPWEMARAM

Dauk en Madolenihmw and his wife lived together in Mesihou at a place called Peikapw. This man, who was from the clan of dipwin wai (clan of foreigners), died before long. The man then found himself in the underworld. While in the underworld, the man kept hearing the name of a certain woman which the people were always calling out. He longed for her, for he had fallen in love with her. Thus he returned from the underworld. They went to Pohndanmei where they raised a flat stone, jumped down on it, and sprung into the top of a tree which grew out of the underworld. Along the way they met the wife of the man who had come up from the underworld. Then the woman said to the man, "A woman you run away from will never return to you." With that the woman went off. The two came to her house and remained four days and nights in the underworld. The underworld people assembled and gave them a great feast. But the woman did not eat the underworld food, for she did not like it. The man only gave her ginger root to eat. Because

of this the woman cried and shouted and wished to return to her clan. So the man sent her away. Both of them went, climbed the tree, raised the flat stone up again in the hole, and appeared again in Pohndanmei. They returned to Peikapw from where they had left. They went into the water at Peikapw.

There they met a woman who wished to draw water from the river. The woman was bending over the water when she saw the soul (reflection) of the man in the water with a fern wreath in his hair. Raising her eyes, she looked at him standing behind her. Hitting herself on the breast, she said to the man, "Hey! Who hides behind a woman? Now promise not to scare me anymore." This woman who wished to draw water was called Liseikato. The man asked Lipwemaram and Liseikato to set up a sleeping mat in his house. They went in, got the sleeping mat out, and spread it out. Soahngoro crawled into the mat.

All of the people came together in order to prepare kava to honor Soahngoro. Every time they wished to extend him the kava cup, he would stick an arm out of the mat. He would extend his arm almost to where the tattoo began in order to receive the kava cup. Everyone rejoiced that Soahngoro had turned himself into a man.

They remained in Mesihsou. Lipwemaram had two girls: one was called Lienepeng, and the other who was small called Lisoukapihlahng.

Soahngoro was jealous for his head[1], so he disappeared. When Lipwemaram moved him, he returned. One day Soahngoro went with his wife and children on a visit to Usendau. There the Ponapeans prepared food for Soahngoro for he looked like the Nahnmwarki of all of Ponape. But Isohkelekel appeared and drove Soahngoro out of Usendau and sent him back to the underworld. The following day a typhoon destroyed Ponape.

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1 Only his body remained visible.

Here follows the geneology from Soahngoro's times to our own: there are five branches. From Lipwemaram comes Liseikalapwuk, from Liseikalapwuk comes Likandiran, from Likandiran comes my mother, from my mother comes Alepita, from Alepita comes Loti, and from Loti comes Limentienet.

(Emilio)

LAPANGO CHANGES MEN INTO STONE OUT OF JEALOUSY

Soulik en Nahna ruled in the mountains and married a woman called Kedilik en Nahna. She bore the man two boys and two girls. The boys were called Tohre en Nahna and Peik en Nahna, and the girls were called Litau en Nahna and Lies en Nahna. Soulik en Nahna smashed the mountain lands and made three mountains out of it. Then he divided the land between himself and his family. Every two received a mountain land. The girls received the mountains of Uh and Net, the boys the mountains of Madolenihmw and Sokehs, and the married couple kept the mountains of Kitti and also of Madolenihmw.

The girls married and both had boys. Their names were Sou Kupwur and Leng en Iso. They received their names from the mountains which belonged to them. The boys also married and their wives had two boys. The boys were called Sou Tohre and Peik en Nahna. Now Tohre en Nahna and Peik en Nahna ordered Sou Kupwur and Leng en Iso and Sou Tohre and Peik en Nahna to come

by to help their grandparents in their work. They had to cultivate and work the land. They did the work in common, and everything they did succeeded. There was only one thing that they did not understand, and that was the reef. Being people from inland, they did not know how to fish. Then Tohre en Nahna and Peik en Nahna decided to go to Olopwungono and Olopangoro. They must have a gift so they asked their children to prepare two baskets of food to present to Olopwungono and Olopangoro.[1]

They brought the food to them and commissioned the two to catch fish for them. The two answered that they should remain there. The next day they went and asked their children to cook the food for the two men who would come after them. So they got down to preparing the food to give their parents a feast. Then they invited everyone to come around to partake of the feast. Even Olopwungono and Olopangoro appeared, and the feast could now begin.

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[1] He who cannot fish must cook for the fishermen.

Soulik en Nahna and his family were overjoyed to eat so many fish, and the other two men likewise rejoiced over all the food. Tohre en Nahna and Peik en Nahna and the others became blood brothers since everything had gone so well. From the fish bones arose Dolinta, and from the other food arose Nahkapw. Tohre en Nahna and Peik en Nahna saw a mighty wave roll in to flood even the mountains. They said to Olopwungono and Olopangono, "Help Us! A wave is coming destroying everything." The two destroyed the wave. But then a mighty rain fell from heaven, and a raging torrent arose. When Olopangoro and Olopwungono saw the raging stream, they were frightened and begged Tohre en Nahna and Peik en Nahna to help them. They shoved the raging stream aside thereby forming the channel of Kepidou Deleur.

Later Olopangoro and Olopwungono went out on the ocean and caught a turtle. They gave it as a present to Tohre en Nahna and Peik en Nahna

for saving their lives. They were happy about this gift and took some of their land and planted it. Then they placed the land on a river and sent it to the two men. Receiving it, they formed Nahpali out of it. They were happy about the land and the food.

When Lapango went out from Kitti, he was amazed to find two places there instead of one channel. He asked, "Who brought about this wonder?" The two men answered that Tohr en Nahna and Pei en Nahna had done it. Then he became angry because he had thought that only he was capable of such wonders. He turned these two men into stones which are now found in the surf. Then he sought out the place where Tohr en Nahna and Pei en Nahna were staying. When he met them, he asked, "Where do you want to go?" They answered that they wanted to visit Olopwungono and Olopangoro. Lapango ordered them, "Come with me right now!" They followed him, and he changed them into stones. So they became two stones which still lie in the mountains.

(Lahp en Dolohmwar)

THE STORY OF THE SPIRIT KODON

In ancient times two people lived in Ponape who did not wish to have anything to do with one another. They were enemies, but they appeared friendly in public. They lived in Uh at two places called Dehpehk and Takaieu. One man was called Souen Dehpehk and the other was Soumadau en Takaieu.

One day they met and decided to prepare a sacrificial feast for Kodon, a spirit who lived in the sea. So they both cooked food and went off alone in a canoe. Now they had hever seen Kodon, but they had heard of him. Journeying on the sea they found an island in the ocean. They believed this to be the place where Kodon lived. Dragging the canoe up on shore, Souen Dehpehk suggested to Soumadau en Takaieu that he bring the food to Chief Kodon while he remained behind to watch the canoe.

Soumadau obeyed and took the basket of food inland. He wandered until he came to Kodon's house. But no one was there, for Kodon was away.

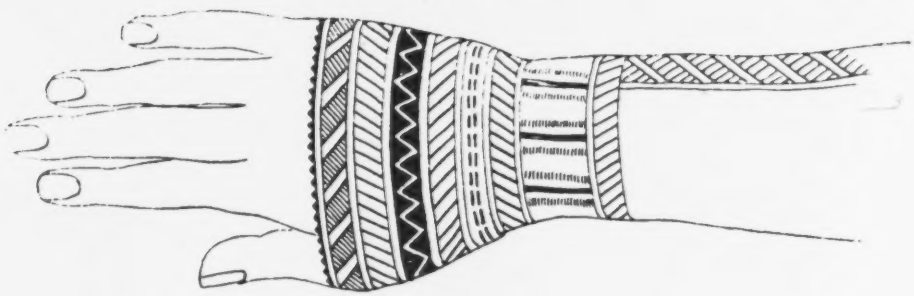
He set the basket of food down in the house and went back to their canoe. Then he discovered that Souen Dehpehk had already left with the canoe. Returning to the house of Kodon, he entered and sat down by the fire pit in order to be respectful toward Kodon.

When Kodon appeared out of the sea, he stepped on the land and remained standing. Soumadau en Takaieu knew that Kodon was coming, for when he got on the land, the island rocked like a small boat when a man goes on board. When Kodon neared his house, he said, "I smell human flesh"! Then the man answered with a low, light voice, "What do you smell master? I am Soumadau en Takaieu who brought you the food and remained here because I cannot return to Ponape". Kodon entered the house and noticed how the man had especially honored him. He was also pleased by the man's gentle way of speaking. So Kodon arranged a large feast and supported the man. Thus he remained a long time with Kodon until one day

he told the spirit that he wished to return home. Kodon told him to lay down on a large stone. Soumadau en Takaieu laid down on the stone, bent himself over, and placed his arms around it. Kodon gave the stone a push, and it flew away swiftly like a bird until it fell in Takaieu on a small place called Nansauihso. So Soumadau en Takaieu returned to Ponape and felt well again.

A long time passed until one day he met Souen Dehpehk. Both were amazed, for each thought that Kodon had killed the other. Souen Dehpehk went up close to Soumadau en Takaieu and gently asked him how his meeting with Kodon had gone. Thereupon Soumadau en Takaieu told him everything. Souen Dehpehk was happy to hear this and told his story in turn to Soumadau en Takaieu. Again they cooked a meal in common to take to Kodon.

After they cooked it, they went off and again came to the island. Souen Dehpehk got up and went to Kodon, and Soumadau en Takaieu looked after the canoe.



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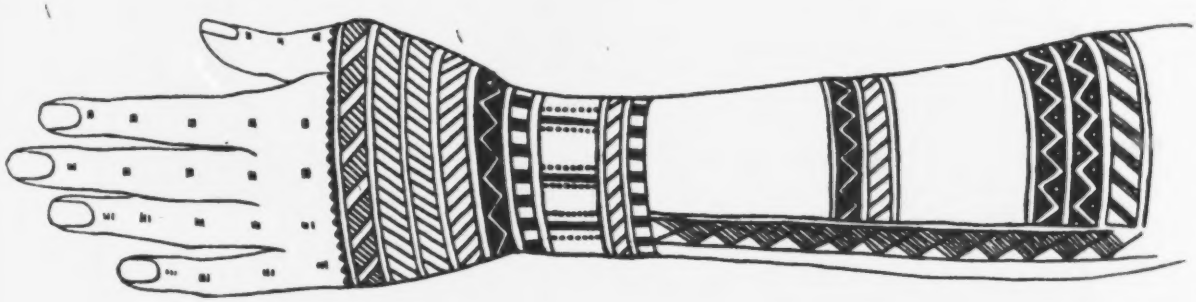

Pelipel kan me ni pehn Sapeden
Tattooed hands of Sapeden

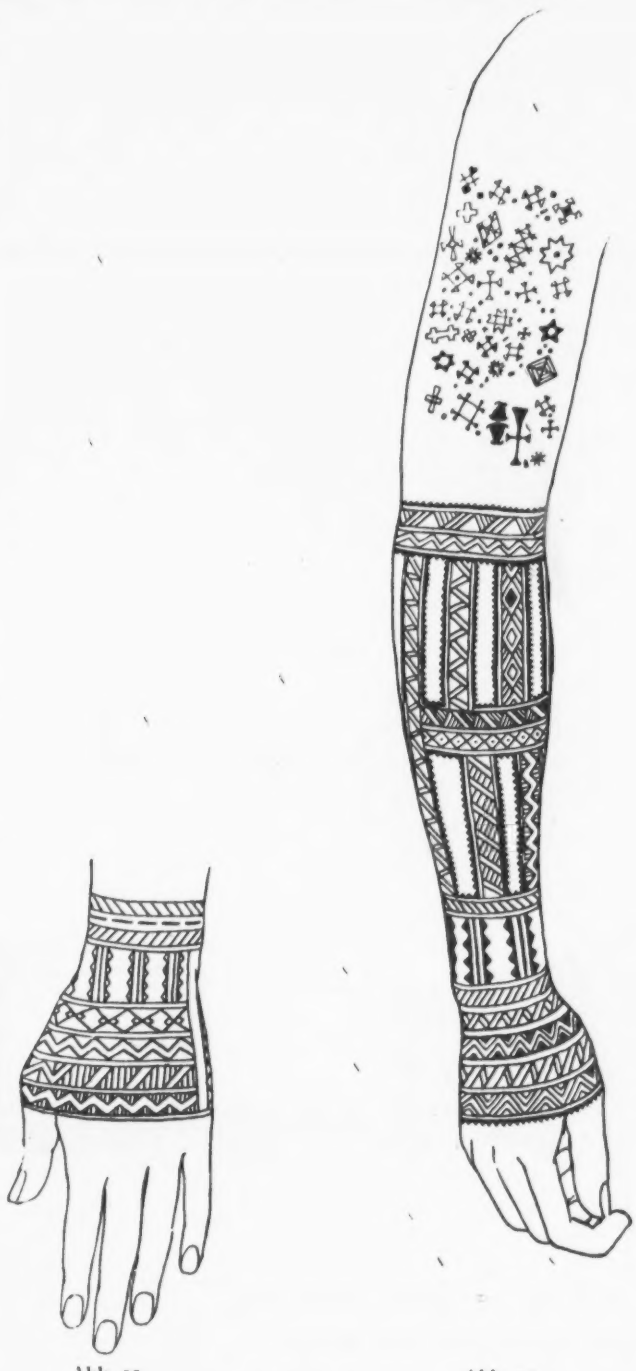

Abb. 53.

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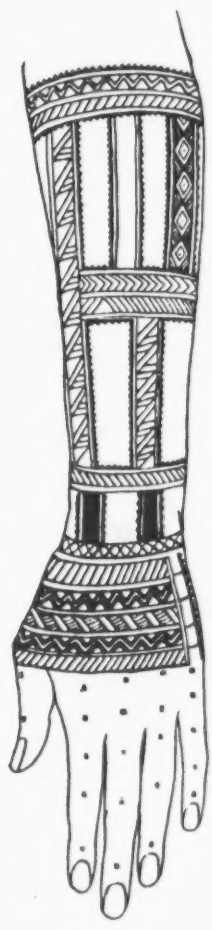

Abb. 55.

Peh koahiek en Limuar me pelipel oh sang nı son Dipwilap (53) Peh koahiek en Ounpohn sang Tomwara oh sang son Dipwin men Toantoal(54)
Tattooed right hand of Limuar from the clan of Dipwilap (53) Tattooed right hand of Ounpohn of Tomwara from the clan of Dipwin men Toantoal (54)

He came to the house of Kodon, but Kodon was not there. So he placed the basket down in the house and went back to the canoe. Now he saw that Soumadau en Takaieu had also gone off with the canoe. Returning to the house of Kodon, he entered, spread out the Kodon's sleeping mat, laid out a bundle of spears, made himself ready, and waited. Now Kodon came and found himself near the house. Smelling the man, again he said, "I smell human flesh!". But Souen Dehpehk did not move, but threw a spear at Kodon. Kodon grabbed Souen Dehpehk around the throat, tore off his head and killed him. Thus Souen Dehpehk died and never returned to Ponape since he was haughty, spoke with evil, and failed to honor Kodon. Through his own faults he received punishment.

The Ponapeans believe that Kodon is a spirit who lives in the sea under the breakers. He is also found in the mountains of Ponape. Kodon

is a large, tall yellow. While he lives in the sea, he is known as Kodon Madau. In the mountains he is called Lipepohnwel. Ponapeans fear and revere him. At times Kodon is friendly.

(L. and R. Kehoe: Rohi en Kitti)

THE STORY OF SMALLPOX

For a long time after the great typhoon, the people increased until there were many on Ponape. Then a ship came which brought a disease called smallpox. When the ship came, it entered into Mwodok Harbor. A foreigner by the name of Pilbauos (Spielbauer?) brought it in. There were several people on the ship with smallpox. However, the Ponapeans did not know this, and they came together with them. Then they caught the sickness and carried it throughout the land. It spread among all the people of Ponape who got sick and many of whom died. Now there had always been a type of pox on Ponape since the olden days,

but this pox took a milder course. The Ponapeans called it pahrang. When someone got sick with pahrang and the "foreign skin" arose, then he would sleep together with someone else in order that this other person would take this "foreign skin" away from him. However when the ship brought smallpox, almost all of the Ponapeans perished because they thought it was like pahrang.

STORY OF THE MAN WHO STOLE THE CANNON

Once a very long time ago, a ship appeared off of Ponape and anchored outside of Nahlap. The Ponapeans came to look at it. But they became afraid and said that it was a ship of spirits which had come from a great distance. Now when the ship gave out shots, then a chief came by who ruled the tribe of Kitti and who held the title Sahu en Kitti. He remained in Oare and looked down at the ship. Finally he went on board the ship. There people were very

friendly to him. The entire crew was in iron clothes. He took a cannon, put it on his shoulder, and jumped with it toward Nahlap. He came to solid land and went to Sapw Takai and laid it down there. The cannon remained on this spot until the time of the smallpox.

Once another ship[1] came to Ponape and entered the channel at Pahndiein Uh. Now there was a foreigner, a Frenchman by the name of Corgat who was staying in Kitti. He went to the ship. There people asked him about the cannon. He told them that it could be found in Kitti. Then they went with him in order to get the cannon and bring it on board the ship. So it happened that the cannon left Ponape again.

(Nahnapas en Kitti)

A STORY ABOUT RATS

Once there were two rats who originated in heaven and came to Kusaie. The rats ate kava. When they had felt the effects of kava, they would then take sugar cane to overcome their hangover. Then they felt alright again. The sugar cane was called the "Cane from the South". Now the rats multiplied until their race grew extraordinarily large. So they received their names: the eldest was Nansaupiki, another Saukiori, another Sautiaki, the next was Lisanenieu, and the baby was called Litautauri.

The rats wished to travel to Ponape. They ran on to a reef called Keke en Kitik. This reef reaches from Kusaie to the island of Na. So the rats ran along the reef to Na Island. They came out of the water dry on some cliffs south of Na. Here they rested. When they became hungry, they ate up all the leaves around that place. At Nan Deuwas the rats met another rat, but the Ponapean rat didn't want anything to do with the Kusaiean rats.

The rat in Nan Deuwas was named Lipohndeuwas. The rats from Kusaie wandered to Lehdau and stayed at a spot called Nan Peiteurik. They remained there to live. One day a rat went to Pahnkedira to visit her daughter who was married to the Sau Deleur. At the corner of the stone-works, the rat showed itself; but the Sau Deleur found it. He went to his wife and related how he had found and killed the rat. Then the woman told the Sau Deleur that he had killed her mother. She became a sorrow to the Sau Deleur, and the two separated. Litautauri went to Wene, and Lisanenineu went to Awak. At Nanmatar they brought many rats into the world.

(Emilio)

STORY OF THE PROTESTANT MISSION

Earlier in Ponape all the people were heathen, for they did not know the true faith; nor did they know of the faith of love, for they did not know of God's existence. Later a Protestant missionary, called Dr. Gulick, came from Ebon in America. When he came he settled down on Ponape and taught the Ponapeans the true faith and preached about the belief in God. Until this time the Ponapeans believed that there was only a powerful spirit, Nahn Sapwe. When Dr. Gulick arrived he settled in Madolenihmw at a place called Sanong. Then he preached the faith of Jesus.

The Ponapeans found out that the faith called for the love of one another, and this was the faith of the enlightenment in Ponape.

Now the Ponapeans did not fight one another anymore nor did they hate one another: it has remained so until this day.

And when Dr. Gulick enlightened Ponape, everything remained peaceful and quiet among the

Ponapeans. Afterwards numerous Protestant missionaries came from America and settled in all of the states of Ponape: in the states of Kitti, Sokehs, Uh, and also Madolenihmw.

They erected a gread school and instructed the Ponapeans. Some people became really smart in Ponape. Some white teachers choose some Ponapeans who were to be instructed in order to become teachers so that they could direct a school and help the white teachers. Black teachers were also sought out and brought on a ship called the "Morningstar". They visited all of the island groups: the Mortlocks, Truk in the West, and Kusaie and Pingelap in the East in order to erect schools on all of these islands.

Thus in all of the islands of the West and in the East, in the archipelago of the Carolinians, the Protestant missionaries came and remained until today. Only in Ponape did some people from all of the tribes become Catholic in the early

days, indeed since the Spaniards settled on Ponape. Now it was the custom of some of the white teachers to gather money and to tell the Ponapeans to gather coconuts, to sack them, and to bring them to the whites. They in turn sold to the merchants and made much money so that they could offer it to God or erect schools. They also sold books, pencils, slates, and other school supplies. Thus they took in much money which they always offered to God.

Now-a-days the Ponapeans bring new offerings. They no longer bring coconuts since the white teachers do not want these anymore. All Protestant Ponapeans bring money instead and give it to the white teachers. So they take money at any time since the Protestant teachers were on Ponape. And today it is the same in all Protestant churches.

The Protestants also have a custom to absolve sins whenever anyone had committed one. They bring the sinner before the congregation.

Then the sinner must rise up and confess and answer for all of his sins before the great assembly since it is the custom with the Protestants to be freed from all sins. They wish to reveal them before the assembly so that the one who erred will regret his sins and not sin again. Later a white Protestant teacher[1] himself committed some sins. Then they placed him on a ship back to America. Thus many years passed, and if one believed in salvation from sin, then he presented himself to a teacher. If one did not believe in being freed from sin, then he was expelled and thrown out of all Protestant churches; and he might not reenter them.

There was also a type of Protestant teacher who had a different nature than the first ones. When this kind came to us in Ponape, they wore lamb's clothing, but when they came back later they were like wolves inside and their hearts were filled with anger.

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1 Ephraim P. Roberts who trespassed with women (1859-1861 on Ponape).

REPORT ON THE PRESENT REBELLION IN PONAPE

Sent to His Excellency, Señor Diego de los Ríos y Nicolau; Governor-General of the Philippines.

On all of the Caroline Islands, including the Palau Islands, there is complete peace, dependency, submission to Spain. What is even more flattering and pleasant is the fact that on all the islands where Spanish colonization is present the natives exhibit active patriotic support for Spain. This is even more true now that Spain finds itself in a critical situation and is suffering from the ingratitude of its other possessions.

Only in Madolenihmw, an isolated corner of Ponape, has there been any response to the rebellion. In this area with a bad reputation, rebellious conditions have long existed. In the short time of our sovereignty, we have already experienced three large rebellions in Madolenihmw: in 1887, 1890, and the present one.

In every colonial rebellion, there are to be found other, special causes or excuses for

conflict besides hate for the motherland and the desire for independence. With regard to Ponape, I do not wish to say anything more specific about such causes, since the ringleader of the rebellion, Nahnpei, has always shown the greatest reserve and has always refused responsibility for the rebellion. Still many insist that he tried to raise his sunken authority by means of the rebellion and that personal insults had played a part in this. Others believe only to see a ramification of the American War[1] in this rebellion. Finally, many hold the view that the rebellion developed on its own initiative in view of the distressing position of the motherland. So much is clear, for a considerable time before the rebellion, disorder had reigned on Ponape, and especially on the small neighboring island of Mwand. Preparations were already underway for a revolt when finally on the 17th of March of this year the natives of Madolenihmw and some from Uh and Kitti united under the Nahnpei to begin an

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1 The Spanish-American War of 1898 during which the Spanish colonies of Cuba and the Philippines were attacked and occupied by the United States.

armed rebellion. It only failed because an armed canoe-fleet was halted near the island of Mwand by the gunboat "Quiros". The troublemakers were released on their promises: apparently they were only encouraged by this excessive leniency, for they repeated the rebellion a month later in still greater numbers. Thus the first disturbance was only an introduction of the conflict that broke out on the 17th of April.

Their plan was as follows: during Mass or another favorable time, to attack the neighboring loyal village of Awak and all other places friendly to Spain. The last attack would be directed against the Spanish settlement itself. Under these circumstances the governor went on board the "Quiros" to accompany his men to Awak near Mwand. The friendly tribes, lead by their kings, hurried to help the people of Awak who were their allies. Everyone placed themselves at the disposal of the governor. Through his peaceful influence, the governor tried to prevent

the threatening confrontation. He repeatedly called the leaders of the movement to him and offered them forgiveness through an embassary. Finally he threatened them in case they would not abandon the conflict. Since they ignored him, he opened fire on the 19th of the same month -- thereby the bloody battle began which still rages in the surroundings of Awak. From there the rebels tried to attack our people in small numbers in order to insult the governor and the Spanish officers by means of shouts and daily loud songs which do injury to the patriotism of our soldiers and the native volunteers which have with good foresight been stationed in Awak. These half-savage ingrates join battle not only against our lives but also against our honor -- so great is the aversion they harbor against the Spanish.

Hence the rebel movement is rooted in the infamous tribe of Madolenihmw and in parts of Uh and Kitti. It is sheltered in the inpenetrable

jungle and has 400 armed men thanks to the whalers and merchant ships which visit yearly to trade weapons and munitions for other goods. On the other hand, a greater part of Ponape, i.e. the men of Nett, Sokehs, and half of Uh and Kitti, whose people are mostly Catholic, remain heroically faithful to the government. They all offer voluntary service, and many of them have been provided with weapons and munition by the present governor. An ever available proof of their dependence is the entrenchments of Awak. From the first moments of the rebellion until now with noble devotion of their blood for Spain and their suppressed religion, they have held the rebels off from the settlement. The rebels never came closer than a mile. This was accomplished in the company of thirty soldiers and one officer. Truly the Catholic party on Ponape is an outpost of the Spanish government. Without its help, the settlement would have been assaulted long ago and annihilated in spite of the repeated assertions of the governor.

The rebellion still continues, but it is weakening as the natives are tired from their many unsuccessful attacks and have little munition left at their disposal. Officially the tribe of Kitti is already at peace with the governor. Even more important is the fact that the investigator and so-called commander of the rebellion finds himself a prisoner in the settlement since he was misled by an inconceivable carelessness to visit the gunboat "Villalobos" in the harbor of Rohnkitti were he was made prisoner without resistance.

.....the only practical means of pacification on Ponape is war. The Canakas have no feelings for nobleness or generosity. Clemency and forgiveness they equate with stupidity and weakness. The consideration shown in the previous rebellions has only contributed to the preparation of the present rebellion.

Manila, Dec. 26, 1898

Fray Bernardo de Sarría
Apostolic Missionary

THE COMING OF THE SPANISH TROOPS UNDER COLONEL SOTO: THE LANDING AT MADOLENIHMW: THE STORMING OF FORT KITAM

After these events a ship left for Manila to report to the Spaniards that the district administrator had no more men since they had fallen in battle. Manila sent eight ships with a colonel as commander and numerous soldiers. They anchored in the harbour entrance. Then they went to the district administrator in Kolonia. There counsel was held. The district administrator said to the colonel, "You also will fail to conquer the Ponapeans: it is better if we excuse them and make peace." The colonel however did not want this. He said to the district administrator, "You know that I did not come here to live, but to die!" Then the district administrator desisted in his arguments, and the colonel and his men went back on board the ships.

The ships went to Madolenihmw and to Owa where they anchored in the passage of Pahndiein Uh.

They rowed to land in some boats: some went to Temwen, others to Na, and others to Dolapwail. On their march they encountered no one as the Ponapeans had hidden themselves. Those who arrived at Dolapwail were fired upon by the Ponapeans who were concealed in the jungle. But the whites did not seem to worry much about this and always returned the fire to where they had been fired upon. Finally they marched off and burned all of the houses: not one was left. The Ponapeans remained in their hidding places, fired on them, and shot ten men. Then the whites returned to the ships. On this day they had set fire to the houses of Temwen, Na, and Dolapwail. They appeared again another morning: some rowed in a boat to Sapwehrek. They were unsuccessful in reaching the boat landing, so they marched away and tried to go to Sapwalap; but this too was impossible. They went back to the ships to think things over.

Then they came back in boats and went to Dolapwail. Some boats departed and anchored. Then they landed and began to hack a path which led from Dolapwail to Sapwalap. They cleared a path from the beach to the highlands, but two Ponapeans went from Kapinne and hid themselves where they were clearing the jungle. The two shot the colonel in the mouth so that the bullet came out the back of his head. Then the clearing stopped: they took the colonel and brought him on board the ship. The ships left Pahndiein Uh and went to a spot off of Owa, and one ship brought the colonel and some wounded soldiers to the district administrator in Kolonia.

As some ships appeared before Owa, they made a trip from Mesihsou to in front of Kahnkerei. One of them went to Awetik to anchor. Thus the Ponapeans climbed up on a hill and shot at those remaining in the ship. They shot some of them, and then the ship left and anchored in the passage of Dahkerei. Then they began to bombard Owa: as

the bombardment began, they shot with revolver cannons. From midnight until the first dawn, the bombardment continued, then they continued shooting with the large cannons until it was bright daylight. Then the ships left to Owa. The first landing troops marched in front of Mesihsou, others in front of Areu: the two columns united in the neighborhood of Owa. As they disembarked, some got out before the others, then they moved forward in closed columns of two, the two ends of the column being protected by firing from the large cannons. Thus they simultaneously left one beach and landed on the small place called Pohnpaip. Then they went to Kidielik where the house of the lieutenant was. After their arrival they burned all the houses -- not one remained. Then they moved to Owa. On the following morning they embarked again, and the ships went and left the place. One ship's anchor was lost: the boat of another ship sought to raise it, but it was not able to retrieve it from that place. So they returned again to Kolonia.

After their return from Madolenihmw, they crossed over again; and eight ships appeared before Madolenihmw. One of the many warships anchored in front of Owa, and seven other ships went to the passage of Pahndiein Uh. On the following morning, the crew of the warship before Owa disembarked in Owa. Five hundred soldiers landed in Owa. They marched up to Mesihsou and further until Sapwalap. The Ponapeans accompanied them in the jungle: they ran along in the jungle and shot until they had killed some soldiers. The foreigners turned and shot in the direction where the Ponapeans were hidding and from where the firing came. Still they pushed forward. Some soldiers went in a boat from the ships in Pahndiein Uh, others sailed toward the channel of Lehdau, others landed in Temwen and marched on Tamwcrohi until Kepirohi, came to Sapwerek and marched in all directions throughout the land. However the Ponapeans remained hidden and shot at them. Often the foreigners would turn and fire at the place where they saw the shooting, but

they kept pushing on until they reached Sapwalap where the battle would really flare up. As the units assembled in Sapwalap, the other units landed in Owa and signaled with shots that they should come to Temwen immediately otherwise they would be wiped out. The units assembled and pushed on from Owa and quickly marched to the fortifications. When they wish to seize the walled place from the Ponapeans, but they could not do it since their numbers were already diminished. But another group marched forward until they reached the fortifications. Although the Ponapeans wished to fight, they could not because the foreigners had occupied the fortifications. They all fled in order to conceal themselves and join the Nahnmwarki (Paul) in Dolmeriwi. Meanwhile the foreigners sat down within the fortifications and cooked and ate. While they ate, several Ponapeans who had remained hidden shot and killed some of them. But the foreigners did not seem overly concerned about this: they finished eating and then set fire to all of the houses

before returning in the boats. They took their dead and wounded with them. Since they had many dead, some were buried in Sapwalap. During the battle Father Agustin and his people came from Temwen to Sapwalap. Then they went in their own boats with the soldiers to the ships. Then the ships all raised anchor and returned to Kolonia.

The ship then returned to Manila, but the district administrator and the soldiers remained in Ponape for a long time. No further battles occurred in Ponape. Everyone tolerated one another, and six of the Manila people went over the mountains to Madolenihmw.[1] They went immediately to Dolmarewi. Along the way they met a man called Pwelenwai who was cooking. So they appeared before the man who led them to the Kirou of Lehdau. But he did not accept the Manila people as he did not trust them and feared that they would kill him. They went further toward Sapwalap, entered the main island, went to Kinakapw and Sapweak where they stayed with the Wasahi of Madolenihmw.

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[1] Six Philippino deserters from the Spanish Army.

The Wasahi and his people took very good care of them. He gave them food and presents and was around them all of the time.

Now later it happened that three men followed them. They proceeded first to Sapwalap when those who stayed with the Wasahi of Madolenihmw heard of them and came and took them to Sapwehrak. Thus they all came to stay together with the Wasahi. They remained there for a long time, and then the late-comers went back to Sapwalap. The others remained with the Wasahi of Madolenihmw.

Then they made up a lie; namely, that the people of Uh wished to make war on the people of Madolenihmw. The Manila people agreed to watch over the house of the Wasahi so that the people of Uh would not kill them. Day and night they guarded the Wasahi's house. After four days, when they were outside of the house, they agreed to murder the Wasahi. The Wasahi's wife woke up her husband and said that he should not sleep anymore because the Philippinos had conspired to

kill him. So the Wasahi did not sleep anymore, and they stopped discussing this. On the following day the Nahnmwarki of Madolenihmw ordered the Wasahi to come to him at Temwen. So the Wasahi left and presented himself to the Nahnmwarki: they both remained in Temwen. The Philippinos still watched over the house: a woman and child who were with the Manila people were guarded in the Wasahi's house. Every evening they played a game -- they wished to deceive the Ponapeans. They thought the Ponapeans would become tired and that they would then have an opportunity to kill them. But their efforts were in vain, for the Ponapeans with them did not always become tired and fall asleep. They waited for the Wasahi, but he did not come for the Nahnmwarki did not allow it. The people of Madolenihmw usually gathered around them and watched their game so that they were always occupied. What they did not know was that the Philippinos only wanted to deceive and murder them. One day the Manila people sharpened their

knives until they were really sharp, and then they returned to the game. The Ponapeans gathered around until the game had ended, then they went home.

After four days they played again until daybreak. The Ponapeans then went home, and only the Manila people and the woman and the child remained in the square. They entered the house and laid down to sleep until the woman and child fell into a deep slumber. After surrounding the place where the woman slept with some bushes, the Philippinos took their knives and cut the boy's head off. Then they stabbed the girl with a knive, and when the girl cried out, they cut her throat. Only skin held the head to the torso. When they had murdered the woman and child, they fled to a meeting house that was on the beach where the father and older sister of the murdered woman lived. They came to the meeting housing crying out to the man, "Father! Father! the Uh people are here!" When the man arose, they hurried toward

him, surrounded him, and said again, "Fa her! Father! the Uh people are here! The man suspect that they were lying to him in order to kill him. The man ran away from them and told the Ponapeans what the Philippinos had done.

As the man was running to the Ponapeans, the Manila people took the opportunity to seize the Wasahi's canoe which was in the meeting house. The eldest sister of the Wasahi and another woman held on to the canoe, but the Philippinos seized it anyway and shoved it into the water. They boarded the boat and left. The Ponapeans ran together, but the Philippinos were no longer there since they had already departed. The Ponapeans hurried back to the house where they had lived. There they found the cut-off head of the woman and the boy. Some Ponapeans suggested following them, but they could not catch up with them in order to kill them. Some Ponapeans did not want to do this, for they thought the Manila people would remain in Kolonia. Thus the Ponapeans

shot at them, but only immediately behind them so that they escaped. If the Ponapeans had persued them in ernest, they could have caught them, because the Philippinos had two poles instead of paddles and so poled to Kolonia. When the Philippinos in Sapwalap heard that the others no longer stayed in Madolenihmw, they also fled and reappeared in Kolonia.

The Ponapeans took the Wasahi's sister, the girl, and his wife and buried them in Temwen. The boy was buried in Sapwalap. The people of Madolenihmw were extremely provoked over these events, and they agreed among themselves to take blood revenge. Some people left Sapwalap and hid along the Louwi stream. Two Philippinos wished to wash in the Louwi. As they went to wash, the men from Madolenihmw appeared and killed them. Thereafter the men from Madolenihmw went back over the mountains to Sapwalap. They were quite satisfied.

I do not know how this conflict arose, for one man says that the Protestants mistreated the Catholics in Madolenihmw while another insists that the Spaniards mistreated the Protestants. It is also told that one day when the soldiers were gathering wood, the Wasahi of Madolenihmw frightened them at their work. They got mad, seized and beat him. And still another thing, when the battle broke out, many soldiers fell but only one Ponapean; for they had concealed themselves behind walls. From there fought the foreigners. But when they were outside of the fortifications, many of them were also killed for there were many soldiers. There were so many that they did not worry about being wiped out. They advanced until they had occupied Madolenihmw. However later there was peace among all of the clans and also with the foreigners. Everyone befriended one another. All the Nahnmwarkis obeyed the district administrator, and the district administrator was always a good friend to them.